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THE

WORKS

OF THE

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The Manners of the

ANCIENT CHRISTIANS.

Extracted from a French Author.

CHAP. I.

Of the life of Chriſt.

1. AS the Chriſtian religion is not an invention of men, but the work of God, it received its full perfection at the beginning of it. For who can imagine, the apoſtles were ignorant of any truth neceſſary or uſeful to ſalvation? Or that any thing has been ſince found out touching the conduct of life, more wiſe and excellent than what Jeſus Chriſt taught them? It is among the firſt Chriſtians therefore, that we muſt look for a pattern of the moſt perfect life, and by conſequence of the moſt happy, which can be upon earth.

2. Let us begin with the life of Chriſt himſelf, the model and ſource of all perfection. In his

very childhood he ſets us an example, by his teachableneſs and obedience to his parents. Of the reſt of his youth we only know, that he lived in the little town of *Nazareth*, paſſing for the ſon of a carpenter and working as one himſelf. In ſuch obſcurity he, who came to be the light of the world, choſe to paſs the greateſt part of his life. Thirty years he lived a private life, and only three or four in public, to ſhew us, that a private life is beſt for the generality of men: and that there is only a ſmall number who ought to act in public, ſo far as the order of God, and the love of their neighbour require it.

3. Before he began his great work, he prepared himſelf for it, by faſting and prayer. And having afterwards been tempted of the devil, to ſhew, he is able to ſuccour us when we are tempted, he went forth to ſeek and to ſave that which was loſt. He ſhewed that he came from God by his miracles. And even theſe gave him matter of many virtues; of ſimplicity, humility, patience. He wrought them without any pride or oſtentation; he ſeldom ſtayed till he was aſked to do them; and then, only to exerciſe, or to make known the faith of thoſe that aſked him. He gives the glory of all to his Father. "I can of myſelf, ſays he, (that is, as man) do nothing. My Father who abideth in me, he it is that doth the works."

4. What patience was it, to bear that incredible multitude, which continually followed him, who

who preſt to touch him, who threw themſelves upon him, and were often ready to overwhelm him? If he went into a houſe, all the city gathered together at the door, and gave him no time, ſo much as to eat. So that he could no longer come into the towns, unleſs in ſecret; but was forced to ſtay abroad in the deſerts: and even thither the people followed him in great multitudes, as appears by the five thouſand, whom he fed there. Hence it was, that he retired to the mountains to pray, that he employed the nights therein, and that he ſlept when he could, and as he could; as in the ſhip, during the ſtorm.

5. His life was now more laborious, than when he worked with his hands. Indeed he had not time to work in; inſomuch that he ſuffered women to miniſter unto him of their goods, and even kept ſome money by him. Of this he made *Judas* the keeper. So much did Jeſus eſteem money! He gave alms of the little he had, and ſometimes he had none at all. Indeed he lived all along in great poverty. He had not where to lay his head. At his death, he had no goods, but his cloaths. He came, not to be miniſtered unto, but to miniſter. He made his journeys on foot, and continued walking even till the heat of the day. For it was at noon that he ſat down, weary as he was, on the well, where he met the woman of *Samaria*. And tho' he was the Lord of nature, we find not that he wrought any miracle for his own convenience, or to ſpare his own pains. The an-

gels miniſtered unto him only once, to ſhew what was his due, had he pleaſed to uſe it.

6. All his carriage was ſimple, eaſy, natural, lively. He looked them in the face, with whom he ſpake: as the rich young man. It is often ſaid, "He ſtretched forth his hand unto them;" often, that he made uſe of ſuch other particular geſtures, as were ſuitable to the occaſion. Sometimes his very looks expreſt pity, or grief, or indignation: at other times, tenderneſs; as when he took up the children in his arms, and laid his hands upon them.

7. With all this plainneſs and ſimplicity of behaviour, he preſerved a wonderful dignity. He was always ſerious. We find him twice in tears: but it is not ſaid, that he ever laughed. He aſked nothing of any man, following his own maxim, "It is more bleſſed to give than to receive." All men ſought him out and ran unto him. He converſed with all, without any meanneſs of behaviour, and yet with the utmoſt condeſcenſion; being eaſy of acceſs to all; yea to Publicans and Sinners. He condeſcended to eat, and to lodge with them, yea to let a woman that was a ſinner touch him, and perfume his feet; a delicacy that ſeemed quite oppoſite to his poor and mortified life.

8. As he came into the world to inſtruct mankind, he taught continually both in public and private: inſomuch that men admired the power by which he ſpoke, and the gracious words that came

came out of his mouth. His discourse was simple and clear, without any ornament, but lively and natural figures. Sometimes, he speaks by actions, as when he bids *John*'s disciples, "Go tell unto *John* what ye have seen and heard." And generally, his words are few. He lays down great principles without troubling himself to draw consequences, or to prove them. Indeed they carry in themselves the light of truth, which only wilful blindness can resist. When he does use proofs, they are those of sensible reasonings and familiar comparisons. His miracles were the strongest proofs, and best suited to all understandings. These were equally apprehended by the learned, as *Nicodemus*, and the unlearned, as the man born blind. He often joins thereto the authorities of the law and the prophets, shewing that his doctrine came from the same wisdom, and that the Old Testament and the New were built on the same divine foundation.

9. That his disciples might have the full benefit of his example, he lived with them in common, as one family. They followed him wherever he went; they eat and lodged with him; they had opportunity of studying him continually. He spared no pains to instruct them. What they understood not in his public discourses, he explained to them in private; treating them as his friends, and telling them all things, as they were able to bear them. He bore with the ut-

moſt patience, their dulneſs, their ignorance their vanity, and all their faults, and laboured without ceaſing to correct them.

* 10. But he had other diſciples beſide the *twelve:* for all who believed and were baptized were called his diſciples. St. *Paul* mentions above 500 of them, who together ſaw him after his reſurrection. So that the church even then conſiſted of *two* parts: the people, ſimply called *The diſciples* or *The brethren*, and thoſe whom Chriſt had ſet apart for miniſtring in public: ſuch were firſt, *The apoſtles*, and then the *ſeventy*, whom he choſe, and ſent *two* and *two* before his face.

* 11. The different degrees of love wherewith our Lord loved different perſons are worthy a ſerious reflection. He hath taught us, that every man is our neighbour, whom we are to love as ourſelves: and he accordingly loved all the world: yea, he gave his life for all. Yet he loved his diſciples in a particular manner, and above the reſt of them, his apoſtles; above the reſt of the apoſtles, St. *Peter* and the ſons of *Zebedee*; and above all, St. *John*. Thus by his own example hath he authorized us to regard ſome perſons with a particular affection, and ſhewn, that peculiar friendſhip is not inconſiſtent with univerſal charity.

12. But in his ſufferings chiefly hath "He left us an example, that we ſhould tread in his ſteps." Being like us in all things, except ſin, he felt

all

all the inconveniences of life; hunger, thirſt and wearineſs and pain: and the ſtate he was in, the night before his paſſion in the garden, plainly ſhews, that he was ſenſible like us, of grief and fear and ſadneſs. Add to theſe his ſenſe of the hardneſs of men's hearts, and the contradiction of ſinners. But he ſuffered all, and particularly in his paſſion, with an invincible conſtancy. He who with a word could have confounded his accuſers and judges together, opened not his mouth. He ſtood unmoved as a rock in the midſt of all inſults, reproaches, outrages. On the very croſs he poſſeſt his ſoul in patience. Even there retaining compoſure of mind, he prays for his murderers; he accepts the faith of the penitent thief; he provides for his mother's comfort; he finiſhes the accompliſhment of the prophecies; he commends his ſpirit to God.

CHAP. II.

Of the church at Jeruſalem.

1. AFTER the apoſtles had received the Holy Ghoſt, they were living images of Jeſus Chriſt. And by them all the following ſervants of Chriſt were to form their hearts and lives. So St. *Paul* to the *Corinthians*, *Be ye followers of me, as I am of* Chriſt: and to the *Phillippians*,

Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an example.

2. Thus they taught by their lives as well as their words. But they choſe out ſome of the believers, whom they taught in a more particular manner, as Jeſus Chriſt had inſtructed them. Theſe were with them continually wherever they went: theſe followed them in all their journies, and were appointed by them to reſide in, and to govern the churches as they were formed. So with St. *Peter* was *Mark*, whom he calls his ſon (1 *Pet.* v. 13.) and St. *Clement*, well known in all the churches. With St. *Paul*, were *Timothy*, *Titus*, St. *Luke*, and ſometimes the ſame St. *Clement*. Thus *Polycarp* accompanied St. *John*. Theſe holy men applied themſelves with all care to learn the doctrine, and to imitate the lives of the apoſtles. And hereby they were themſelves examples to other believers, both by word and converſation, in charity, in ſpirit, in faith, in purity. They likewiſe themſelves formed diſciples, capable of inſtructing and forming others. And this St. *Paul* directs *Timothy* to do (2 *Tim.* ii. 2.) *The things which thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.* Thus was the faith once delivered to the ſaints: thus was the church, the whole body of Chriſtians from the beginning, the ground and pillar of truth, of all the truths contained in the oracles of God. In the writings therefore of theſe, not

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of modern reasoners and disputers, are we to search for that sense of scriptures hard to be understood, which they received from the apostles, and the apostles from Christ.

3. The church at *Jerusalem*, the pattern and mother of all churches, was taught and governed by the apostles themselves. And all the members thereof *continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayer. All who believed were together and had all things common.* They *sold their possessions and goods, and parted them to all, as every man had need. They continued daily with one accord in the temple, and in breaking bread* in the house or chamber appointed for it: and *eat their meat with gladness and singleness of heart, praising God and having favour with all the people.* Again we read, *The multitude of them that believed, were of one heart, and of one soul, neither said any, that ought of the things which he possessed was his own, but they had all things common. And great grace was upon them all, neither was there any among them, that wanted: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet. And distribution was made to every man, according as he had need.*

4. This community of goods the ancient philosophers and law-givers often endeavoured, but could never effect: having only punishments to

conſtrain, or reaſonings to perſuade men to it. And both theſe were too weak to prevail. Only the grace of Chriſt could effect it. When this was ſhed abroad in their hearts, they all looked on each other as brethren, all united in one family, and fed alike by the common care of their Father. The law of love, ſo often repeated by their Lord, was continually before their eyes, and *by this did all men know they were his diſciples, by their love to one another.*

5. It is ſaid, that *they continued ſtedfaſtly in the apoſtles doctrine*; and they are often called, the *diſciples* or *learners*. They diligently applied themſelves to learn all the truths of God, whether by hearing the apoſtles both in public and private, or by reading and comparing together the holy ſcriptures, and meditating upon them. It is likewiſe ſaid, that they continued in prayer, and went daily for that purpoſe to the temple: probably at the ſolemn hours of prayer, the *third, ſixth* and *ninth*, which the Chriſtian church obſerved for many ages.

6. The other part of their daily ſervice mentioned here, is *the breaking of bread*, or the *Lord's ſupper*, as the phraſe ſignifies, not in this place alone, but in many others of the New Teſtament. It was followed by a repaſt, the uſe of which continued long in the chuch, under the name of *Agapæ*, or *feaſts of love*. And theſe it is ſaid, *They eat with gladneſs and ſingleneſs of heart*. In a word, all the Chriſtians were as little

little children, in humility, diſintereſtedneſs and purity. By renouncing worldly good and hopes, they had cut off the occaſions of paſſions and of the uneaſineſſes of life: ſo that their minds were wholly taken up with heaven, and their *hope full of immortality*. Thus the church of *Jeruſalem* ſubſiſted near forty years, under the conduct of the apoſtles and St. *James* (the biſhop of it) in particular: till the Chriſtians ſeeing the ruin of that unhappy city to approach, according to the prediction of their Maſter, retired out of it to the little town of *Pella*, where they continued in peace and ſafety.

CHAP. III.

The ſtate of the Heathens before their converſion.

1. THEY who are unacquainted with hiſtory, ſuppoſe, that the men who lived ſeventeen hundred years ago, were more artleſs, more innocent and more teachable, than thoſe that are now alive. But the writings of thoſe times which ſtill remain, clearly prove the contrary. The crimes, whereof they give us ſo full accounts, were committed in the face of the ſun. No one ran into a corner to commit them, or endeavoured afterwards to conceal them. And the providence of God ſeems to have preſerved theſe accounts, on purpoſe to ſhew, from what an abyſs

abyſs of corruption (deſcribed in ſhort by St. *Paul* in the beginning of his epiſtle to the *Romans)* Jeſus Chriſt delivered the world.

2. The ordinary diverſions of the people of *Rome*, were to ſee men kill one another, or torn in pieces by wild beaſts. And the governors of the provinces, daily exercifed the greateſt cruelties upon thoſe who were not *Romans*. The emperors put to death whom they pleaſed, without any procefs or trial; whence it was that bad princes ſhed ſo much blood, even of the moſt noble *Romans*. Their avarice was equal to their cruelty; ſo that all places were full of frauds, of falſhoods, of perjuries, of calumnies, of violences and oppreſſions.

3. Yet in the midſt of the *Roman* empire, yea, of *Rome* itſelf, Chriſtianity eſtabliſhed itſelf: And that at a time when it was the moſt enlightened that ever it was, as well as the moſt corrupted. Nor could it more evidently appear, that the *Goſpel* was *the power of God*, than by its triumphing over thoſe very diſpoſitions, which were of all others moſt oppoſite to it. What could be more oppoſite to the humility of faith and the ſimplicity of the Chriſtian doctrine, than the haughtineſs of ſelf-conſcious knowledge, and pride of underſtanding? What to the inward purity it required, and the ſtrictneſs of its morality, than that entire depravity of heart, and overflowing corruption of manners?

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4. The manner of preaching the Gospel was different, according to the dispositions of the hearers. The apostles convinced the *Jews* by proofs drawn from their own prophets, and other parts of holy writ; the *Heathens*, by reasonings, more simple or more subtle, according to their capacity. But what most prevailed on the heathen was, the miracles which were frequent, for *two hundred* years after the apostles, the holy lives of the Christians, and their constancy in sufferings and death.

5. When any one desired to be a Christian, he was brought to the bishop, who carefully examined, what were the motives and causes of his desiring it, and what his life past had been? For none were received 'till they had renounced whatever was contrary to the law of Christ: and given proof for some time, that they were determined, to make it the rule of their future life.

6. He who was judged sincere in his desire, was received by the bishop into the number of *Catechumens*. These were not only present at the publick exposition of scripture (for so might the *Infidels* themselves) but had *Catechists* appointed for them, whose office it was, to instruct them severally in the *first* principles of Christianity, and to watch over them continually, that their practice might be answerable thereto. The common time for being a *catechumen* was two years:

years: but it might be either longer or ſhorter. It was always ſo long, till the perſon appeared to be changed in heart and life. The names of thoſe who were judged to be thus changed, were given in at the beginning of *Lent*. And theſe, as well as the faithful, ſpent that ſolemn time, in watching, faſting and prayer. In the mean while they were inſtructed in the creed, and the myſteries of the Chriſtian faith: as to their progreſs wherein they were frequently examined in the church, before the congregation.

7. Toward the end of *Lent* they were taught the *Lord's prayer*, and inſtructed in the nature of the ſacraments, and having been thus prepared, they were baptized on *Eaſter-Eve*, that they might riſe again with Chriſt: or on the eve of *Pentecoſt*, that they might be ready to receive the Holy Ghoſt. But though theſe were the ſtated times of baptiſm, even till the *tenth* age; yet they who were in danger of death were baptized at any time: as in caſe of open perſecution.

8. The day of baptiſm being come, the *Catechumen* was brought to the baptiſtery. This was at firſt near the church, or in the church porch: afterwards in the church itſelf. Here, after he had renounced the devil and all his works, he was queſtioned concerning the faith, and concerning his purpoſe of leading a Chriſtian life. To which queſtions he gave diſtinct anſwers.

anſwers. He was then immerged in the conſecrated water, *three* times; at the name of the Father, of the Son, and of the Holy Ghoſt. At his coming out of the water, a white garment was given him, for a token of the innocence which was now given him, and which he was to take care to preſerve without ſpot unto his life's end. When the perſons baptized were infants, their ſureties or ſponſors (as *Tertullian* calls them) anſwered for them. Immediately after baptiſm they were preſented to the biſhop to be confirmed, by prayer and impoſition of hands; and for a long time after they were inſtructed and aſſiſted, as by the prieſt, ſo by thoſe who had witneſſed for them, till they were throughly perfect in the faith, and fully prepared for every good work.

CHAP. IV.

Of their prayer and ſtudy of the ſcriptures.

1. THOSE who were baptized began to lead a new life, wholly ſpiritual and ſupernatural: a life of faith and prayer: remembring the words of their Lord, that *men ought always to pray and not to faint*; they endeavoured to *pray without ceaſing*, and uſed all ſorts of means, that the application of their ſpirit to God, might be

interrupted the leaſt that was poſſible. But of all prayer, they had the greateſt eſteem for public; as well knowing, the more perſons joined together, to beg of God any mercy, the more force their prayers had to obtain it. And the ſervice ended, they ſaluted each other, the men the men, and the women the women, with the kiſs of peace.

2. But beſides their ſolemn prayers both in public and private, they uſed particular prayers before all they did: following therein the direction of St. *Paul*, *Whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, even the Father by him.* Accordingly, plowing, ſowing, reaping, and all their works, were begun and ended in prayer. They prayed when they began to build a houſe, or to live in it, and on all the common occurrrences of life. Their ſalutations when they met, and at the beginning of their letters, were not only expreſſions of friendſhip, but prayers.

3. The book of *Pſalms* made a great part of their prayers; as including the ſum of all the ſcriptures, and ſhewing what ſentiments a ſervant of God ought to have, in all the various conditions of life. To theſe they always joined the reading a part of ſome of the other holy books: all which the biſhops and paſtors of the church, explained with all diligence, inſtructing their flock both publicly and from houſe to houſe, and ſuiting their inſtructions to their ſeveral capa-

capacities. But they all along declared, they ſpake not from themſelves, they ſaid nothing new, nothing of their own. They declared, that they were only faithful relators of the goſpel of Chriſt, and of that interpretation thereof, which they had received from their fore-fathers, and their fore-fathers from the apoſtles. They imprinted in the faithful the utmoſt abhorrence for all novelties, eſpecially in doctrine. Inſomuch that if private Chriſtians heard any diſcourſe which was contrary to the firſt faith, they did not amuſe themſelves with diſputing, but immediately left the place.

4. What had been read to them in public, out of the holy ſcriptures, the faithful read again in private. They talked of it in the houſe and by the way; they meditated thereon day and night. Indeed, particular houſes, as St. *Chryſoſtom* obſerves, were then churches. Every father being a paſtor to his family, inſtructing his wife, children, ſervants; exhorting them familiarly, preſiding over their joint devotion, and every way aſſiſting to preſerve them in the unity of the church, and to build them up in faith and love.

5. In the mean while they did not neglect to work with their hands, both, that they might avoid idleneſs, the root of all vices, that they might provide for their own houſholds, and that they might have the more ability to help their brethren. But they took care to chuſe not only innocent

innocent employs, but such as best suited with retirement and humility, and did not too much engage the mind, or dissipate the thoughts: what time they could spare from these, they employed in works of charity: in visiting the sick or afflicted, and assisting whosever stood in need of their assistance. So that the life of a Christian was a continued course of prayer, reading and labour, succeeding each other; and as little as possible interrupted by the necessities of life. Whatever calling they were of, they regarded it always, as only an accessory or help to religion; which they ever remembered was the one single business, that was to take up all their lives. Their profession was, purely and simply to be Christians. They assumed no other distinction: and when they were questioned concerning their name, their country, their condition, their one answer was, "I am a *Christian*."

CHAP. V.

Of their fasts, meals, modesty and seriousness.

1. THE fasts of the ancients were either yearly, as that of *Lent*, which they observed daily till six in the evening; or weekly, as those of *Wednesday* and *Friday*, which they observed till three in the afternoon. The yearly they kept in memory of their Lord, and in obedience to that

that command, *When the bridegroom ſhall be taken away, then ſhall they faſt in thoſe days.* And the weekly too were obſerved throughout the whole church, in remembrance of his paſſion: becauſe on *Wedneſday* the council againſt him was held, and on *Friday* he was put to death. During the whole *Lent*, many eat only bread and water: ſome added thereto nuts and almonds: and others were obliged to uſe different food, according to their different infirmities. But all abſtained from wine and delicate meats, during whatever time was ſet apart for faſting, and ſpent as large a proportion of it as they could, in retirement, reading and prayer.

2. At all times the meals of Chriſtians were plain and frugal. They did not live to eat, but eat to live. They uſed only ſuch food and ſuch a meaſure of it, as was neceſſary for health and ſtrength. As to the kinds of food, they eat whatever was ſet before them, except blood and things ſtrangled; from which they carefully abſtained, according to the decree of the apoſtles ſpeaking by the Holy Ghoſt. Some indeed there were in all ages, who eat only herbs with bread and water: not out of any abhorrence of other food; but believing this to be beſt for their own weakneſs. No Chriſtians eat with hereticks, or perſons excommunicate: but they did ſometimes with infidels, that they might not break off all ſociety with them.

3. The

3. The ſame air of modeſty appeared in all the other parts of their life. They valued only inward greatneſs; they eſteemed no nobility, but nobleneſs of ſoul. They made no account of periſhable goods, or of any riches but ſpiritual. They utterly deſpiſed all that luxury had introduced; all the idle expence of magnificent buildings; of coſtly apparel; of ſumptuous furniture, and veſſels of gold and ſilver. Behold the furniture which her perſecutors found in the chamber of *Domna*, a rich lady of *Nicomedia*: the *Acts* of the apoſtles, two matts upon the floor, a wooden box, and an earthen cenſer.

4. As to their dreſs, they wore no glaring colours, but moſtly white, the emblem of purity. They uſed no coſtly ſtuffs, no rings, jewels, perfumes; nothing fine or delicate; plainneſs, modeſty, gravity and a contempt of ornament, were viſible in their whole exterior. They made uſe of none of the public diverſions, but accounted them all abominations; not only as being idolatrous, but as being one great ſource of the general corruption of manners. And in fact the theatre was no other than a ſchool of immodeſty: the amphitheatre where men fought with each other, or with wild beaſts, was evidently a ſchool of cruelty. And all theſe diverſions fomented all ſorts of paſſions, which it is the buſineſs of Chriſtianity to calm. Therefore it is, that even the races of the *Circus* which appeared the moſt innocent, are conſtantly mentioned, by the fa-

thers,

thers, with horror and deteſtation: not only on account of the idleneſs they promoted, and the vaſt expence that attended them; but likewiſe of the promiſcuous converſe of men and women, and the factions which reigned there, producing every day quarrels and furious animoſities, that often proceeded even to blood.

5. They likewiſe entirely diſapproved of dice, and all other ſedentary games, the leaſt miſchief of which they judged to be, the nouriſhing of ſloth and idleneſs. They did not approve of loud laughter, or whatever has a tendency thereto: as light diſcourſes, ludicrous geſtures or actions, buffoonery, drollery. They thought all theſe beneath the dignity of a Chriſtian, and abſolutely unworthy his high calling: whoſe converſation ought to be always *good, to the uſe of edifying*, that it may *miniſter grace to the hearers.* They conſidered, that both our Lord and all his apoſtles, led the moſt ſerious life poſſible: and that St. *Paul* condemns by name, that habit of jeſting, raillery or facetiouſneſs, which the Heathens ranked among their virtues, as not convenient for a follower of Chriſt.

6. But as ſtrict as the life of theſe Chriſtians was, we muſt not imagine it was melancholy. No, as they *prayed without ceaſing, and in every thing gave thanks*, ſo they *rejoiced evermore.* They were not diſquieted by covetouſneſs or ambition. They were free from pride, malice, envy,

envy, and all that train of uneasy passions, by which, men of the world are continually tormented: not being attached to the goods of the present life; they were little touched with the calamities of it: having always the peace of a good conscience, the joy of doing well, and a full assurance of the favour of God, both in time and in eternity.

7. Nor did the care of their posterity give them any inquietude. The happiness they wished their children was no other, than that they desired for themselves, even to finish their course with joy. If they left them orphans, they knew the church would be their mother, and supply all their wants. Thus they lived without care, without fear, without desire of any of the things of the world. But not without pleasure. What pleasure, (says *Tertullian*) is greater than contempt of the world, "contempt of death, true liberty, purity of conscience; contentedness with all things? You tread under foot the gods of the Heathens; you heal diseases; you cast out devils; you are led by the Holy Ghost; you live to God. These are the pleasures; these the diversions of Christians."

CHAP.

CHAP. VI.

Of their marriages, their union and public aſſemblies.

1. WITH all this diſengagement from the world, the greateſt part of the firſt Chriſtians were married. They were ſenſible indeed of the vaſt advantages, which St. *Paul* obſerves belong to a ſingle life. And many accordingly choſe it, both men and women, for the kingdom of heaven's ſake: but they knew, *all men cannot receive this ſaying:* and therefore never condemned thoſe who did not receive it. Thoſe who bred up orphans generally married them young, and uſually to their own children. For intereſt had nothing to do with their choice, nor indeed any other conſideration but the glory of God. In this, as in all important affairs, they failed not to conſult the biſhop; and when all was fixed, the marriage was publicly and ſolemnly celebrated in the church, where it was conſecrated by the bleſſing of the paſtor, and confirmed by the oblation of the holy euchariſt.

2. The happineſs of a Chriſtian marriage, is thus repreſented by *Tertullian*. "Two Chriſtians bare the ſame yoke together; they are but one fleſh, and one ſpirit. They pray together; they proſtrate themſelves together; they faſt together;

gether; they inſtruct; and they exhort each other. They are together in the houſe of God and at the table of the Lord; in times of perſecutions and peaceful times. They give one another no uneaſineſs: they conceal nothing from each other: they ſtir up one another to praiſe God, to relieve the poor, to viſit the ſick, and not to be weary of offering any of thoſe ſacrifices wherewith God is well pleaſed."

3. Such was then the life of particular Chriſtians. None regarded himſelf alone. But all the Chriſtians of one place, conſidered themſelves as only one body. They all knew each other, not only by their conſtantly meeting together in the public aſſemblies, but likewiſe by their embracing all opportunities, of opening their hearts to each other in private. Their joys and their griefs were common to all. If one received a particular bleſſing, they all took part in it; if one fell into ſin, they all implored mercy. They lived together as relations, indeed as allied by nearer ties than thoſe of fleſh and blood; and called each other, *fathers*, *children*, *brethren* and *ſiſters*, according to their ſex and age.

4. But the ſtricteſt union of all was between the biſhops of the church. They did nothing of importance, but by common conſent. Thoſe of the moſt diſtant provinces knew each other, by character, at leaſt, and held correſpondence by letters. And this it was eaſy to do by means of the vaſt extent of the *Roman* empire; which

(as

as *Origen* remarks) ſeems to have been formed on purpoſe, to facilitate the preaching of the goſpel. The church indeed ſoon extended itſelf beyond the empire on every ſide. And the farther it extended, the more to be admired was that uniformity of faith and manners which was among all Chriſtians: true religion having corrected in this vaſt diverſity of nations, all the barbarous and unreaſonable cuſtoms of its followers. So that the univerſal church throughout the whole world, was truly one body, the members whereof, however diſtant from each other, were all united in one faith, by fervent charity.

5. The account which is given by one of the earlieſt writers of their public aſſemblies, is as follows: "On *Sunday* all that live either in the city or country, meet together at the ſame place, where the writings of the prophets and apoſtles are read; then the biſhop inſtructs and exhorts the people. This ended, we all riſe up together (for on all *Sundays* they prayed ſtanding, in memory of the reſurrection of our Lord) and pour out our ſouls in common prayers both for ourſelves, and for all others throughout the world. Prayers being over, bread, and a cup of wine and water are brought to the biſhop, which he takes, and offers up praiſe and glory to the Father of all things, through the name of his Son and holy Spirit. The people anſwer with joyful acclamations, *Amen!* Then the conſecrated elements the euchariſtical bread and wine are diſtributed

to, and partaken by, all that are present, and sent to the absent by the hands of the deacons." But the *martyr* adds, "Of this food none are allowed to be partakers, but such only as are true believers, and live according to Christ's precepts. For we do not take this as common bread and common wine, but as the flesh and blood of the incarnate Jesus."

CHAP. VII.

Of their persecutions.

1. BUT notwithstanding the purity of their doctrine, and the unblameableness of their lives, the Christians found what their Lord had told them before, that they should be *hated of all men. Because they were not of the world, therefore the world hated them.* Therefore was their *name cast out as evil:* yea, *all manner of evil was said of them falsly*; and by all ranks of men; both unlearned and learned; people and magistrates being against them. And the prejudice was such, that they were frequently condemned upon the bare name of *Christian*, without any farther examination. This sufficed to destroy all their good qualities; it being a common saying, "*Caius Sejus* is a *good* man; if he were not a *Christian*."

2. It's no wonder, that this universal prejudice, drew many persecutions upon them: a perse-

perfecution commonly began by fome edict forbidding the Chriſtians to meet together. The biſhops gave notice of this immediately, and exhorted one another, to redouble their prayers, and to encourage the faithful *to run with patience the race ſet before them.* Then many retired, and ſome even of the paſtors, while the reſt remained with the people, but carefully concealed, knowing they were the perſons, who would be ſought for moſt diligently, as thoſe whoſe deſtruction would probably occaſion the diſperſion of the whole flock. Indeed the rules of the church prohibited any, wilfully to expoſe themſelves to danger, or unneceſſarily to provoke the Heathens, and draw perſecution upon them.

3. When any Chriſtians were diſcovered and apprehended, they were brought before the magiſtrate, who ſeated on his tribunal, interrogated them, whether they were *Chriſtians?* If they denied it, they were immediately ſet at liberty, for they knew a *Chriſtian* would not ſave his life by a lie. If they confeſt they were *Chriſtians*, all arts were made uſe of to vanquiſh their conſtancy. Firſt, by perſuaſion and promiſes, then by threatnings, and laſt of all by tortures. Sometimes they endeavoured to ſurprize them into idolatry, and then perſuade them that they could not retract. They had always ſome idol and altar near. On this they offered victims in their preſence: of which they would often force them

to eat, or to drink of the wine offered to the idol. But this the *Chriſtians* reſiſted with all their ſtrength: nay, when incenſe was laid upon their hands with burning coals, they would not ſo much as ſhake off the coals for fear of ſeeming to offer the incenſe.

4. The uſual methods to force them to deny the faith, were, to ſtretch them upon the rack, by cords faſtened to their hands and feet, and drawn at both ends by pullies: to hang them up by their hands with weights tied to their feet: to beat them with rods or large battoons, with thongs made of raw hides, or with ſcourges that had balls of lead, or iron points at the end. While they were ſtretched on the rack, they frequently applied burning coals or torches to their arms or ſides: often at the ſame time tearing off their fleſh with pincers or combs of iron. Inſomuch that the bones being laid bare, and the intrails lying uncovered, the flame entering into the body put an end to the life of the ſufferer.

5. They who ſurvived theſe tortures, and perſiſted in profeſſing themſelves Chriſtians, were either executed or remanded to priſon. Their priſons were only another ſort of torture, being commonly dark and loathſome dungeons. Here they put fetters upon their hands and feet. Many had large pieces of wood hung at their necks: many were chained in the moſt uneaſy poſtures, with weights faſtened to their legs or arms.

Some-

Sometimes they ſtrewed the floor with ſmall pieces of glaſs, or fragments of earthen veſſels, on which they ſtretched out the priſoner, naked as he was, and wounded all over. There they ſometimes left them to die of hunger and thirſt and the feſtering of their wounds. At other times they carefully healed them, but it was, that they might torture them anew. They uſually forbid their ſpeaking to any perſon; as knowing that in this condition, they had converted many Infidels, and often the jailor, or even the ſoldiers that guarded them. But they permitted them to converſe with any, who were like to ſhake their reſolution; a father, a mother, a child, a wife, whoſe tender words, or ſilent eloquence, were another ſort of temptation, and often more dangerous than the ſharpeſt torments.

6. In the mean time their fellow Chriſtians did not forget them. They prayed for them without ceaſing. If they were not permitted to miniſter to them in priſon, at leaſt they attended them to the place of their martyrdom. They exhorted them (often to the loſs of their own lives) to endure unto the end. They obſerved their laſt words, which were commonly prayers, and fortified themſelves by their example. Nor was it to martyrs alone, but to confeſſors alſo, that they paid the greateſt honour; that is, thoſe who had confeſt Chriſt before the magiſtrate, though they had not *yet reſiſted unto blood.*

CHAP. VIII.

Their care of the poor and ſick. Their hoſpitality. Their patience.

1. THE church took care of all who were unable to help themſelves, of whatever age or ſex: the blind, the lame, the maimed, the decrepit; and theſe they eſteemed the treaſure of the church. They took likewiſe a particular care of children; not only of the orphan children of Chriſtians, but of thoſe whom their Heathen parents expoſed, and indeed of all others they could procure. Their end in all was, by means of temporal, to lead them to ſpiritual good. Therefore, in like circumſtances, they relieved a Chriſtian before a Heathen, and of Chriſtians, the moſt holy firſt. For this every church had a common ſtock, which the deacons diſtributed according to the orders of the biſhop, after giving him an account of the conduct as well as wants of the people committed to his charge.

2. And as ſoon as a ſtranger ſhewed, that he was in the communion of the church, he was received with open arms: for which end the Chriſtians who travelled, took letters of their biſhop, declaring the condition of the bearer: whether he was a *catechumen*, a *penitent*, or one of the *faithful:* beſide which, there were recommendatory letters, to diſtinguiſh prieſts, deacons, confeſſors,

confeſſors, and thoſe who ſtood in need of any particular aſſiſtance.

3. Not that their hoſpitality was confined to their brethren. It extended to all, Heathens as well as Chriſtians. Of which we have a remarkable inſtance in the caſe of St. *Pacomius*, a young *Roman* captain, who being upon his march with his men, and taking up his quarters in a city they came to, was amazed to find the inhabitants receive them with as much affection, as if they had been their old friends. He enquired who they were? And was anſwered, they were a people of a particular religion, called *Chriſtians*. He deſired to be informed, what the grounds of this religion were? And this was the beginning of his converſion.

* 4. But their care and tenderneſs toward the ſick, was yet more obſervable. No difficulty, no danger, no diſcouragements could prevent their miniſtring to theſe. When *Alexandria* was dreadfully afflicted with the plague, in the time of the Emperor *Valerian*, they confirmed their love even to their perſecutors, by aſſiſting ſuch as were infected, though many of them died with them. And the prieſts conſtantly viſited the ſick Chriſtians, adminiſtered the holy euchariſt, prayed with them and for them, exhorted, comforted, and commended their ſouls to God. They did not fear, but deſire death, as only the gate of eternity. And even when their relations went before them, they leſs grieved for their

own preſent loſs, than they rejoiced for their happy deliverance, and in a ſtedfaſt hope of meeting them again in paradiſe.

* 5. Such were the manners of the *ancient Chriſtians:* ſuch were the followers of Jeſus Chriſt, both in *faith* and *practice*, while Heatheniſm reigned, and perſecution continued. This obliged them to a continual ſenſe of the preſence of God and watchfulneſs over themſelves: every one expecting the hour when he ſhould be betrayed by his wife, his child, or his neareſt relation. And herein was ſeen the patience of the *ſaints*, then a common name for all Chriſtians. Even in peace they daily looked for the return of war: nor was that peace itſelf ever entire, for many Chriſtians ſuffered, even to blood, where there was no open perſecution: and many of them were ſpoiled and pillaged with impunity even at noon-day. Or, if oppreſſion and violence ceaſed for awhile, contempt and hate never ceaſed. To ſpeak and write all manner of evil of the Chriſtians, to revile, to mock at them, to turn them into ridicule: this was not only permitted, but approved, applauded, authorized. But this moved them not: neither unjuſt contempt, nor ill-grounded calumnies drew from them any murmuring or complaint. They continually returned good for evil. They laboured, if it had been poſſible, to live peaceably with all men. They ſtudied all ways of gaining their affections. They conformed

conformed to all their innocent cuſtoms. And of ſo doing, they were never tired, never overcome with evil, even where they could not overcome evil with good.

6. Their patience ſhone moſt with regard to princes and magiſtrates. Nothing could force them, to *ſpeak evil of dignities*. They honoured them as the miniſters of God. They paid them all the obedience, which conſiſted with their duty to him. Preſt as they were by ſuch injuſtice and unheard-of cruelties, they never thought of taking up arms for their defence. So far from it, that as numerous as the Chriſtian ſoldiers were in all the *Roman* armies, they never made uſe of the arms they had in their hands, but according to the orders of their generals. Nay, we ſee the entire legion of St. *Mauritius*, known by the name of the *Thebean* legion, ſuffering themſelves to be maſſacred without reſiſtance, rather than be wanting in their duty to God or *Cæſar*.

7. This invincible patience forced at length all the powers of the world to ſubmit to the goſpel. The perſecutions continued, till in little more than *three hundred* years, there was a prodigious number of Chriſtians of all ranks and conditions. And hence came the extreme cruelty of the laſt perſecution. But this like all the reſt, only extended Chriſtianity farther, and eſtabliſhed it ſo much the more firmly, till the Emperor *Conſtantine* declared himſelf its pro-

tector. The *Chriſtians* then began to live at eaſe, but at the ſame time they *began* to loſe the *Chriſtian ſpirit*. The *world* mixing with the *church*, effected as a friend what it never could while an open enemy: it transfuſed its own ſpirit into the ſervants of Chriſt, who became inſenſibly *lovers of the world*, lovers of themſelves, and *lovers of pleaſure more than lovers of God*. For with the *love of the world* entered every *unholy* deſire, every *earthly, ſenſual, deviliſh* paſſion: which from that time have abounded more and more, and ſo ſhall do, till the time approaches for the reſtitution of all things.

THE

THE DOCTRINE of SALVATION, FAITH and GOOD WORKS:

Extracted from the *Homilies* of the *Church* of *England.*

To the READER.

HE that desires more perfectly to understand these great doctrines of Christianity, ought deligently to read the holy scriptures, especially St. Paul's *epistles to the* Romans *and the* Galatians. *And,* " † *whosoever giveth his mind to holy scrip-* " *tures, with deligent study and burning desire,* " *it cannot be that he should be left without help.* " *For either God will send him some godly doctor* " *to teach him, or God himself, from above, will* " *give light unto his mind, and teach him those* " *things which are necessary for him: man's hu-* " *man and worldly wisdom or science is not needful* " *to the understanding of scripture; but the revela-* " *tion of the Holy Ghost, who inspireth the true* " *meaning into them that which humility and deli-* " *gence search for it.*"

Of

† Homily *of reading the* holy scriptures.

Of the ſalvation of mankind.

1. BECAUSE all men are ſinners againſt God, and breakers of his law, therefore can no man by his works be juſtified and made righteous before God. But every man is conſtrained to ſeek for another righteouſneſs, or juſtification, to be received at God's own hands. And this juſtification, or righteouſneſs, which we receive of God's mercy, and Chriſt's merits embraced by faith, is taken, accepted, and allowed of God for our perfect and full juſtification. For the more clear and full underſtanding hereof, it is our part ever to remember, how that all the world, being wrapt in ſin, God ſent his only Son into the world, by ſhedding his blood, to make ſatisfaction to his Father for our ſins, to aſſwage his indignation conceived againſt us.

2. Inſomuch that infants being baptized, and dying in their infancy, are by this ſacrifice waſhed from their ſins. And they who in act or deed ſin after their baptiſm, when they turn again to God unfeignedly, are likewiſe waſhed by this ſacrifice from their ſins, in ſuch ſort that there remaineth not any ſpot of ſin, that ſhall be imputed to their damnation. This is that juſtification, which St. *Paul* ſpeaketh of, *(Gal.* ii.*) No man is juſtified by the works of the law, but by faith in Jeſus Chriſt.* And again, *we are juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.*

3. The great wiſdom of God in this myſtery of

of our redemption, hath tempered his juſtice and mercy together. His mercy he ſheweth, in delivering us from our captivity, without requiring any ranſom to be paid, or amends to be made on our parts; which thing by us had been impoſſible to be done. And whereas it lay not in us to do that, he provided a ranſom for us, that was, the precious body and blood of his own Son. And ſo the juſtice of God and his mercy together, fulfilled the great myſtery of our redemption.

4. Of this juſtice and mercy of God knit together, ſpeaketh St. *Paul* in the third chapter to the *Romans*. *All have ſinned and come ſhort of the glory of God: but are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: whom God hath ſet forth to be a propitiation, through faith in his blood.* And in the 10th, *Chriſt is the end of the law for righteouſneſs to every one that believeth:* And in the 8th chapter, *That which was impoſſible by the law, inaſmuch as it is weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh: that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh but after the ſpirit.*

5. In theſe places the apoſtle toucheth eſpecially three things, which muſt go together in our juſtification. Upon God's part, his great mercy and grace; upon Chriſt's part, the ſatisfaction of God's juſtice, by the offering his body, and ſhedding

ding his blood; and upon our part, true and lively faith in the merits of Jesus Christ. So that in our justification there is not only God's mercy and grace, but his justice also. And so the grace of God doth not shut out the righteousness of God in our justification; but only shutteth out the righteousness of man; that is to say, the righteousness of our works.

6. And therefore St. *Paul* declareth nothing on the behalf of man, concerning his justification, but only a true and lively faith, which itself is the gift of God. And yet that faith, doth not shut our repentance, hope, love, and the fear of God, to be joined with faith in every man that is justified. But it shutteth them out from the office of justifying. So that although they be all present together in him that is justified, yet they justify not altogether.

7. Neither doth faith shut out good works, necessary to be done afterwards, of duty towards God: (for we are most bounden to serve God, in doing good works, commanded in scripture, all the days of our life). But we may not do them with this intent, to be justified by doing them. For all the good works we can do, are not able to deserve our justification: but our justification cometh freely of the mere mercy of God: and of so great and free mercy, that whereas all the world was not able to pay any part towards their ransom, it pleased him, without any of our deserving, to prepare for us the most

moſt precious jewels of Chriſt's body and blood, whereby our ranſom might be paid, the law fulfilled, and his juſtice ſatisfied. So that Chriſt is now the righteouſneſs of all them that truly believe in him.

8. Ye have heard, that no man can be juſtified by his own works, inaſmuch as no man fulfilleth the law: and St. *Paul* in his epiſtle to the *Galatians*, proveth the ſame, ſaying, *If there had been a law given which could have juſtified, verily righteouſneſs ſhould have been by the law.* And again, *If righteouſneſs come by the law, then is Chriſt dead in vain.* And to the *Epheſians* he ſaith, (chap. ii.) *By grace are ye ſaved through faith; and that not of ourſelves: it is the gift of God: not of works, leſt any man ſhould boaſt.* And to be ſhort, the ſum of all *Paul*'s diſputation is this, *If righteouſneſs come of works, then it cometh not of grace: and if it come of grace, then it cometh not of works.* And to this end tend all the prophets, as St. *Peter* ſaith, (*Acts* x. 43.) *To him give all the prophets witneſs, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins.*

9. And that we are juſtified only by this true and lively faith in Chriſt, ſpeak all the ancient authors; eſpecially *Origen*, St. *Cyprian*, St. *Chryſoſtom*, *Hilary*, *Baſil*, St. *Ambroſe*, and St. *Auguſtin*: by which they take away clearly all merit of our works, and wholly aſcribe our juſtification unto Chriſt only. *This faith the holy ſcripture teacheth*

teacheth us, is the ſtrong rock and foundation of the Chriſtian religion. This doctrine all ancient authors of Chriſt's church do approve. This doctrine ſetteth forth the true glory of Chriſt, and beateth down the vain glory of man. This whoſoever denieth, is not to be accounted for a Chriſtian man, nor for a ſetter forth of Chriſt's glory; but for an adverſary to Chriſt and his goſpel, and for a ſetter forth of man's vain-glory.

10. But that this true doctrine of juſtification by faith may be truly underſtood, obſerve, that juſtification is the office of God only; and is not a thing which we render unto him, but which we receive of him by his free mercy, through the only merits of his beloved Son. And the true ſenſe of this doctrine, *we are juſtified freely by faith without works*, or, *we are juſtified by faith in Chriſt only*, is not, that this our own act *to believe in Chriſt*, or this our faith in Chriſt, which is within us, doth juſtify us; (for that were to account ourſelves to be juſtified by ſome act or virtue that is within ourſelves) but that although we have faith, hope, and charity within us and do never ſo many works thereunto; yet we muſt renounce the merit of all, of faith, hope, charity and all other virtues and good works, which we either have done, ſhall do, or can do, as far too weak to deſerve our juſtification: for which therefore we muſt truſt only in God's mercy, and the ſacrifice which Chriſt offered for us on the croſs.

11. As

11. As then *John* Baptiſt, as great and godly a man as he was, yet in this matter of forgiving ſin put the people from him, and pointed them to Chriſt, ſaying, *Behold the Lamb of God which taketh away the ſins of the world:* even ſo as great and godly a virtue as faith is, it putteth us from itſelf, and pointeth us to Chriſt, to have only by him remiſſion of ſins or juſtification. So that our faith as it were, ſaith unto us thus: *It is not I that taketh away your ſins. It is Chriſt only, and to him alone I ſend you for that purpoſe; forſaking all your good virtues, words, thoughts, and works, and putting your truſt in Chriſt only.*

12. And in truth, neither our faith nor our works do juſtify us; that is, deſerve remiſſion of our ſins: but God himſelf doth juſtify us, of his own mercy, thro' the merits of his Son only. Nevertheleſs, becauſe by faith given us of God, we embrace the promiſe of God's mercy, and of the remiſſion of our ſins; therefore the ſcripture ſaith, *that faith doth juſtify*, yea, *Faith without works.* And as it is all one to ſay, *Faith without works*, and *only faith doth juſtify us*, therefore the ancient fathers from time to time ſpeak thus: *Only faith juſtifieth us*, meaning no other than St. *Paul* meant when he ſaith, *Faith without works juſtifieth us.* And becauſe this is wrought through the only merits of Chriſt, and not thro' our merits, or thro' the merit of any virtue we have within us, or of any work that cometh from us: therefore, in that reſpect, we renounce, as it were

were, again, faith, works, and all other virtues. For our corruption through original sin is so great, that *all our faith, charity, words and works cannot merit or deserve any part of our justification for us.* And therefore we thus speak, humbling ourselves to God, and giving to our Saviour Christ all the glory of our justification.

13. To justify then, is the office of God to man. Our office and duty to God is not to pass our time sinfully or unfruitfully: for this were to serve the devil, and not God. For that faith which bringeth not forth repentance, but either evil works, or no good works, is not a right, pure and living faith, but a dead and devilish one, as *Paul* and St. *James* call it. For even the devils believe, *That Christ was born of a virgin: that he wrought all kind of miracles, declaring himself very God: that for our sakes he suffered a most painful death, to redeem us from death everlasting: that he rose again the third day: that he ascended into heaven, and sitteth at the right-hand of the Father, and at the end of the world shall come again to judge both the quick and the dead.* These articles of our faith the devils believe, and so they believe all that is written in the Old and New Testament. *And yet for all this faith, they be but devils. They remain still in their damnable estate, lacking the very true Christian faith.*

14. *The right and true Christian faith, is not only to believe that holy scripture, and the articles of our faith are true; but also, to have a sure trust and*

and confidence, to be saved from everlasting damnation by Christ; whereof doth follow a loving heart to obey his commandments.

15. And this true Christian faith, neither any devil hath, nor yet any man, who, in his receiving the sacraments, in coming to church, and in all other outward appearances, seemeth to be a Christian, and yet in his life sheweth the contrary. For how can a man have this *true faith, sure trust and confidence in God, that by the merits of Christ his sins are forgiven, and he reconciled to the favour of God, when he denieth Christ in his works?* Surely no ungodly man can have this faith, and trust in God!

16. If we do truly believe, that whereas we were condemned to hell and death everlasting, God hath given his own son to take our nature upon him, and to suffer death for our offences, to justify us, and to restore us to life everlasting: if we truly believe, that he hath made us his dear children, brethren unto his only son, and inheritors with him of his eternal kingdom of heaven; these great and merciful benefits of God will move us to render ourselves unto God wholly, with all our hearts, might, and power, to serve him in all good works, to seek in all things his glory; evermore dreading to offend in word, thought, or deed, such a merciful God and loving Redeemer. They will also move us, to be ever ready for his sake to give ourselves to our neighbours, and as much as lieth in us, to study with

with all our endeavour, to do good to every man. Theſe are the fruits of true faith, to do good, as much as lieth in us, to every man; and above all things, and in all things, to advance the glory of God: to whom be praiſe and honour, world without end!

Of true Chriſtian faith.

1. THE firſt coming unto God is through faith, whereby we are juſtified before God; but leſt any man ſhould be deceived, for want of a right underſtanding thereof, it is diligently to be noted, that faith is taken in ſcripture two ways: there is one faith, which the ſcripture calleth a dead faith. And this, by St. *James*, is compared to the faith of devils, who *believe and tremble*, and yet do nothing well: and ſuch a faith as this have wicked Chriſtians, who *profeſs they know God, but in works deny him.*

2. *This faith is, a perſuaſion that there is a God, and a belief of all the truths contained in his word. So that it conſiſteth only in believing that the word of God is true. And this is not properly called faith.* But as he that readeth *Cæſar*'s commentary, tho' he believeth it to be true, yet he is not properly ſaid, to believe in *Cæſar*, even ſo he that believeth all the bible to be true, and yet liveth ungodly, is not properly ſaid to believe in God. For inaſmuch as faith without works is dead, it is not faith, as a dead man is not a man.

3. Another

3. Another faith there is in ſcripture, which is not idle or unfruitful, but (as St. *Paul* declares) *working by love.* And as that is called a dead faith, ſo this may be called a quick or living faith. *This is not only a belief of the articles of our faith; but alſo a true truſt and confidence of the mercy of God through our Lord Jeſus Chriſt, and a ſted-faſt hope of all good things at God's hand.*† a confidence, that tho' we ſhould fall from him by ſin, yet if we return to him by true repentance, he will forgive our offences for his Son's ſake; and make us inheritors of his everlaſting kingdom: that in the mean time he will be our protector and defender, and not withdraw his mercy finally from us, if we commit ourſelves wholly unto him, hang only upon him, and call upon him, ready to obey and ſerve him. This is the true, living Chriſtian faith; which is not in the mouth, and outward profeſſion only, but it liveth and ſtirreth inwardly in the heart: and this faith is not without hope and truſt in God, nor without the love of God, and of our neighbour nor without the fear of God, nor without the deſire to hear God's word, and to follow the ſame, in avoiding evil, and gladly doing all good works.

4. Of this faith, three things are ſpecially to be noted; firſt, that it is fruitful in bringing forth good works; ſecondly, that without it can no good works be done: thirdly, what good works this faith doth bring forth. 5. For

† It is the doctrine of the church of England, to which every miniſter of our church hath ſubſcribed, in ſubſcribing the 35th article, That, "without, or before this, can no good work be done."

5. For the *firſt*, as light cannot be hid, but will ſhew itſelf at one place or other; ſo true faith cannot be hid, but will break out, and ſhew itſelf by good works. And as the living body of a man ever exerciſeth ſuch things as belong to a living body, for nouriſhment and preſervation of the ſame; even ſo the ſoul that hath a living faith, will be always doing ſome good work, which ſhall declare that it is living. Therefore, if any man fancy he is ſet at liberty from doing good works, it is a manifeſt token he hath no true faith; yea he knoweth not what true faith meaneth. For true Chriſtian faith is not only a belief of all the things of God which are contained in holy ſcripture; but alſo an earneſt truſt and confidence in God that he is careful over us, as the father is over the child whom he loveth, and that he will be merciful to us for his ſon's ſake. And this true faith, when we conſider what God hath done for us, is alſo moved thro' continual aſſiſtance of the Spirit of God, to ſerve and pleaſe him, to keep his favour, to fear his diſpleaſure, to continue his obedient children; ſhewing thankfulneſs by obſerving his commandments; conſidering how clearly, without our deſervings, we have freely received his mercy and pardon.

6. Therefore, if it do not appear in our converſation, the faith we pretend to have is but feigned: becauſe true faith is manifeſtly ſhewn by good living, and not by words only: as St. *Auguſtin* ſaith, *Good living cannot be ſeparated from*

from true faith, which worketh by love: and St. *Chryſoſtom, Faith is full of good works; and as ſoon as a man believeth, he ſhall be adorned with them.* How plentiful it is in good works, St. *Paul* teacheth at large in the 11th chapter to the *Hebrews*; evidently declaring, that true faith is no unfruitful thing, but a thing of perfect virtue, of wonderful operation and ſtrength, bringing forth all good motions and good works.

7. Every man therefore muſt diligently examine himſelf, whether he hath this faith in his heart or not. He that feeleth his heart ſet to ſeek God's honour and leadeth not his life after his own deſire, but ſetteth his mind to ſerve God, and for his ſake to love all his neighbours, whether they be friends or adverſaries, doing good to every man, (as opportunity ſerveth) and willingly hurting no man; ſuch a man may well rejoice in God, perceiving by his life, that he hath a living faith. But he that doth not live according to God's words, deceiveth himſelf if he think he believeth in him.

8. Let us then by our works declare our faith to be the living Chriſtian faith: and by ſuch virtues as ought to ſpring out of faith. *Let us add to, or in our faith, virtue; in our virtue, knowledge; in our knowledge, temperance; in our temperance, patience; in our patience, godlineſs; in our godlineſs, brotherly-kindneſs; and in brotherly-kindneſs, charity.* So ſhall we both certify our conſcience, that we are in the right faith, and

alſo confirm other men. If you feel and perceive ſuch a faith in you, rejoice in it, and be diligent to maintain it. Let it be daily encreaſing more and more by good works; ſo ſhall you be ſure that you ſhall pleaſe God, and when his will is, *receive the end of your faith, even the ſalvation of your ſouls.*

9. The *ſecond* thing that was noted of true faith was, that without it can no good works be done: *for as the branch cannot bear the fruit itſelf,* faith Chriſt, *except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches: he that abideth in me and I in him, he bringeth forth much fruit: for without me ye can do nothing.* And St. *Paul* proveth that *Enoch* had faith, becauſe *he pleaſed God: for without faith,* ſaith he, *it is impoſſible to pleaſe him.*

10. Faith giveth life to the ſoul: and they are as much dead to God who want faith, as they are to the world, whoſe bodies want ſouls. Without faith all we do is but dead before God, be it ever ſo glorious before man. Even as a picture is but a dead repreſentation of the thing itſelf; ſo are the works of thoſe who have not faith before God. They are but ſhadows of good and living things, and not good and living things indeed: For without faith no work is good before God. We muſt ſet no good works before faith. "Let no man, ſaith St. *Auguſtin*, reckon "upon his good works before his faith; for where faith was not, good works were not.

"There

" There is one work in which are all good
" works, that is, faith which worketh by love.
" If thou haſt this, thou haſt the ground of all
" good works: without this, thou haſt only the
" ſhadows of them."

11. To the ſame purpoſe, ſaith St. *Chryſoſtom*, " Many who have not the true faith, yet flouriſh
" in works of mercy; but the chief work is lack-
" ing, to believe in him whom God hath ſent.
" So ſoon as a man hath faith, he ſhall flouriſh
" in good works. For faith is full of good
" works, and nothing is good without faith.
" They that ſhine in good works without faith,
" are like dead men who have goodly and preci-
" ous tombs. Faith cannot be but naked without
" good works, for then it is no true faith; and
" when it is joined to works, yet it is above the
" works. For as men firſt have life, and after
" are nouriſhed; ſo muſt our faith in Chriſt go
" before, and after be nouriſhed with good
" works. And life may be without nouriſhment,
" but nouriſhment can't be without life. A man
" muſt needs be nouriſhed by good works, but
" firſt he muſt have faith. He that doth good
" works, yet without faith, he hath no life.
" I can ſhew a man that by faith without works
" lived and came to heaven: but without faith
" never man had life. The thief that was hanged
" when Chriſt ſuffered, did believe only; and
" the moſt merciful God juſtified him. Faith

" by itſelf ſaved him; but works by themſelves " never juſtified any man."

12. The *third* thing to be noted of true faith is, what good works it doth bring forth. And this Chriſt himſelf hath plainly declared, *If thou wilt enter into life, keep the commandments.* So that we are taught by Chriſt's own mouth, that the works of the commandments of God are the true works of faith, the very way that doth lead to everlaſting life.

13. Wherefore as ye have any regard for everlaſting life, apply yourſelves above all things to read and hear God's word; mark diligently what his commandments are, and with all your endeavour follow the ſame. Firſt, you muſt have an aſſured faith in God, and give yourſelves wholly unto him; love him in proſperity and adverſity, and dread to offend him evermore. Then for his ſake, love all men, friends and foes, becauſe they are his creatures and image, and redeemed by Chriſt as ye are. Caſt in your mind how you may do good unto all men, unto your power, and hurt none. Obey all your ſuperiors and governors; ſerve your maſters faithfully and diligently; diſobey not your fathers and mothers, but honour, help, and pleaſe them to your power. Oppreſs not, kill not, beat not, neither ſlander nor hate any man: but love all men, ſpeak well of all men, help and ſuccour every man as you may, yea, even your enemies that hate

hate you, that ſpeak evil of you, and hurt you. Take no man's goods, nor covet your neighbour's goods; but be content with your own, and beſtow them charitably, as need requireth. Flee all idolatry, witchcraft, perjury; commit no manner of adultery, fornication, or other unchaſtity in will or deed. And labouring continually in thus keeping the commandments, which, wrought in faith, God hath ordained to be the path-way unto heaven, you ſhall not fail to come to that everlaſting life, where you ſhall live in glory with God for ever.

An ABRIDGMENT of the

PILGRIM's PROGRESS

From this WORLD

To that which is to come.

AS I walked through the wilderneſs of this world, I laid me down to ſleep, and as I ſlept, I dreamed; and behold, I ſaw a man cloathed with rags, ſtanding with his face from his houſe, a book in his hand, and a great burthen upon his back. I looked and ſaw him open the book and read therein; and as he read he wept and trembled: And not being able longer to contain, he broke out, ſaying, *What ſhall I do to be ſaved?*

In this plight he went home, and refrained himſelf as long as he could, that his wife and children might not perceive his diſtreſs. But his trouble ſo increaſed that he ſoon burſt out, "O my dear wife, and you the children of my bowels, I am undone by reaſon of this burthen which

which lieth so hard upon me. Moreover, I am certainly informed, that this our city will shortly be destroyed with fire from heaven; in which overthrow we shall all miserably perish, except some way of escape be found." At this they were sore amazed; not that they believed what he said, but because they thought him distempered in his head. However, hoping sleep might settle him again, they in all haste got him to bed.

But the night was as grievous to him as the day. Instead of sleeping, he spent it in sighs and tears. And in the morning, when they asked him "how he did" he told them, "worse and worse." They then thought to drive away his distemper by harsh and surly carriage to him. Sometimes they would deride, sometimes chide, and sometimes quite neglect him. Wherefore he began to retire more to his chamber, to pray for them, and to bemoan his own misery. He would also walk solitary in the fields, sometimes reading, and sometimes praying. And thus for some days he spent his time.

Now I saw, upon a time when he was walking in the fields, that he was, as he was wont, reading his book; and as he read, he burst out as before, saying, *What must I do to be saved?*

I saw also, that he looked this way and that way as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then and saw a man, called

Evangeliſt, coming to him, who aſked, "*Wherefore doſt thou cry?*"

He anſwered, "Sir I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment. And I find I am not willing to do the firſt, nor able to do the ſecond."

Then ſaid *Evangeliſt*, "why not willing to die?" The man anſwered, becauſe I fear that this burden which is on my back will ſink me lower than the grave. And, Sir, if I am not fit to go to priſon, I am not fit to go to judgment."

"But ſaid *Evangeliſt*, if this be thy condition, why ſtandeſt thou ſtill?" He anſwered, "becauſe I know not whither to go." Then ſaid *Evangeliſt*, pointing over a wide field, "do you ſee yonder little gate?" Go up directly to it and knock; and it ſhall be told thee what thou ſhalt do."

So I ſaw in my dream, that the man began to run. He had not run far, before his wife and children perceiving it, began to cry after him to return: But he ſtopped his ears and ran on, crying, Life, life! eternal life, without once looking behind him.

The neighbours alſo came out, and as he ran ſome mocked, others threatened, and ſome called to him to return. And of theſe, two reſolved to fetch him back by force; the name of the one was *Obſtinate*, of the other *Pliable!*. He

was

was now got a good distance from them; however, in a little time they overtook him. Then said the man, "Neighbours, wherefore are you come?" They said, "To persuade you to go back with us." But he said, "That cannot be; you dwell in the city of *Destruction*, the place also where I was born. And if you die there, you will sink into a place that burns with fire and brimstone. Be content, good neighbours, and go along with me.

What, said *Obstinate*, and leave our friends and all our comforts behind us?

Yes, said *Christian*, (that was his name) for all these are not worthy to be compared with the least part of what I seek; and if you will go with me, there is enough and to spare.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an *inheritance, incorruptible, undefiled, and that fadeth not away?*

Obst. Tush, away with your cant. Will you go back with us or no?

Chr. No, not I. I have *put my hand to the plough.*

Obst. Come then, neighbour, let us go home without him. There is a company of these crazy coxcombs, that when they get a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Pliable. Don't revile. Who knows but what he says is true? I have almost a mind to go with him.

Obſt. What more fools ſtill? Come back, come back. Who knows whither a madman may lead you?

Chr. Nay, but come with me, to *the glory which ſhall be revealed.* And if you believe not me, read here in this book, the truth of which is confirmed by the blood of him that made it.

Plia. Neighbour *Obſtinate*, I think I will go with this good man, and caſt in my lot with him.

Obſt. Then get you gone. I will e'en go home. I will be no companion for ſuch whimſical fellows.

Now I ſaw in my dream, that when *Obſtinate* was gone back, *Chriſtian* and *Pliable* went on talking together.

Plia. Come neighbour, ſince we are alone, tell me farther what the things are to which we are going.

Chr. I can better conceive than ſpeak them. There is *a kingdom that cannot be moved*, a *houſe eternal in the heavens*, where we *ſhall ſhine as the firmament, and as the ſtars for ever and ever.*

Plia. And what company ſhall we have there?

Chr. There will be an *innumerable company of angels, ten thouſand times ten thouſand*, and thouſands of ſaints, of holy men, out of every kindred and people, and nation. There we ſhall ſee thoſe who were cut in pieces, burnt with fire, eaten with

with beaſts, for the love they bore to the Lord of the place; having now overcome ſin, and death, and pain, and put on immortality as a garment.

Pli. Glad am I to hear of theſe things. Come on let us mend our pace.

Now I ſaw in my dream, that they drew nigh to a *ſlough* that was in the midſt of the plain, (it was called *Deſpond*) and being heedleſs, they both ſuddenly fell in. "Ah, neighbour, ſaid *Pliable*, where are we now?" Truly, ſaid *Chriſtian*, I do not know. At this *Pliable* was much offended, and ſaid, "Is this the happineſs you talked of all this while? If we have ſuch ill ſpeed at ſetting out, what may we not expect before our journey's end? If I get out hence with my life, you ſhall have the brave country alone for me." And with that he gave a deſperate ſtruggle or two and got out of the mire on the ſide next his own houſe. So away he went, and *Chriſtian* ſaw him no more.

Wherefore *Chriſtian* was left in the ſlough alone; but ſtill he ſtruggled toward that ſide which was fartheſt from his own houſe, yet could not get out, becauſe of his burthen. But I beheld a man come to him, whoſe name was *Help*, and aſked, "What he did there."

Chr. Sir, I was directed to go by this way to yonder gate; and as I went, I fell in here.

Then ſaid he, "Give me thy hand." So he

gave him his hand, and he drew him out, and set him on firm ground.

But *Christian* had not gone far, before one met him, who was crossing over the plain. The gentleman's name was *Worldly Wiseman*. Having some knowledge of *Christian* by report, (for his leaving the city of *Destruction* was noised far and near) he began thus:

World. How now good fellow, whither away?

Chr. Sir, I am going to yonder little gate.

World. Wilt thou hearken to me, if I give thee counsel?

Chr. Yea, if it be good, I will.

World. I counsel thee then, get rid of that burthen with all speed, else thou wilt never be settled in thy mind.

Chr. That is what I seek; but get it off myself I cannot: nor is there any man in our country can take it off.

World. Who bid you go this way to be rid of it?

Chr. One that appeared to me, a great and honourable person. His name I think, is *Evangelist*.

World. Beshrew him for his counsel. There is not a more dangerous or troublesome way in the world than this. Hear me; I am older than thou. Thou art like to meet in the way thou now goest, weariness, painfulness, nakedness, hunger, peril, sword; death itself, and what not?

Chr.

Chr. Sir, this burden is worſe than all theſe. I care not what I meet with, ſo I get rid of this.

World. How cameſt thou by it at firſt?

Chr. By reading this book.

World. I thought ſo. So it has fared with other weak men; who, meddling with things too high for them, ſuddenly fall into diſtraction, and run deſperate ventures to obtain they know not what.

Chr. I know what I would obtain. It is eaſe from my burthen.

World. Hadſt thou but patience to hear, I could direct thee to obtain that, without running into any of theſe dangers.

Chr. Pray, Sir, open this ſecret to me.

World. Why, in yonder village there lives a gentleman, whoſe name is *Legality*, a very judicious man, and of good credit and faſhion: he has helped abundance of men off with ſuch burthens as thine are.

Chr. Sir, which is my way to his houſe?

World. You muſt go by yonder high hill, and the firſt houſe you come at is his.

So *Chriſtian* turned out of his way. But when he was got hard by the hill, it hung ſo much over the way, that he was afraid to venture on, leſt it ſhould fall upon his head. Wherefore he ſtood ſtill, and knew not what to do. Likewiſe his burthen ſeemed heavier than before. There came alſo flaſhes of fire out of the hill, that

that made him afraid he ſhould be burnt: inſomuch that he now quaked for fear, and was ſorry he came out of his way. And with that he ſaw *Evangeliſt* coming to meet him, at the ſight of whom he bluſhed for ſhame: ſo he came up to him, and with a ſevere countenance ſaid.

Evan. What doſt thou here? To which he knew not what to anſwer, but ſtood ſpeechleſs before him.

Evan. Art thou not the man whom I found crying without the walls of the city of *Deſtruction?*

Chr. Yes, Sir, I am.

Evan. Did I not direct thee to the little gate? How is it that thou art ſo quickly turned aſide?

Chr. I met a gentleman who told me, I might find one in yonder village that could take off my burthen.

Then ſaid *Evangeliſt*, ſtand ſtill a little that I may tell thee the words of the Lord. So he ſtood trembling. Then *Evangeliſt* ſaid, *See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpoke on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven: for the juſt ſhall live by faith; but if he draw back, my ſoul ſhall have no pleaſure in him.*

Then *Chriſtian* fell down at his feet as dead. But *Evangeliſt* caught him by the right-hand, and ſaid, *All manner of ſins and blaſphemies ſhall be forgiven*

forgiven unto men: be not faithleſs, but believing. At this his ſpirit a little revived, and he ſtood up trembling before *Evangeliſt.*

Then *Evangeliſt* ſaid, *Give more earneſt heed unto the things* that I ſhall tell thee of. There are three things in the counſel of the man that met thee, which thou muſt utterly abhor.

1. His turning thee out of the way.

2. His labouring to make the croſs odious to thee.

3. His ſetting thy feet in the way that leadeth to death.

Firſt, Thou muſt abhor his turning thee out of the way; for this is to reject the counſel of God, ſeeing the Lord ſaith, *Strive to enter in at the ſtrait gate*, the gate to which I ſent thee.

Secondly, Abhor his labouring to make the croſs odious to thee; for thou art to prefer it before *the treaſures of Egypt.* Beſides the Lord hath ſaid, *If any man come after me, and hate not his father and mother, and wife and children, and brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple.* The doctrine therefore which teacheth to hate or ſhun the croſs, thou muſt utterly abhor.

Thou muſt, *laſtly*, abhor his ſetting thy feet in the way that leadeth to death. For he to whom thou waſt ſent, *legality* by name, is *the ſon of the bondwoman:* and this is mount *Sinai*, *which gendereth unto bondage*, and unto death eternal. He cannot free any man of his burthen: nor is it poſ-

ſible

ſible he ſhould; for *by the works of the law ſhall no fleſh living be juſtified.*

After this *Evangeliſt* called aloud to the heavens for the confirmation of what he had ſaid. And there came words and fire out of the mountain. The words were theſe, *As many as are of the works of the law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.*

Now *Chriſtian* looked for nothing but death, and cried out with a bitter cry: nevertheleſs, turning to *Evangeliſt*, he ſaid, "Sir, Is there any hope? May my ſin be forgiven? May I yet go back, and enter in at that gate? Shall I not be ſent away with ſhame?"

Then *Evangeliſt* ſaid, "Thy ſin is great; yet it may be forgiven; the man at the gate will let thee in: but take heed thou turn not aſide again, *leſt if his wrath be kindled, yea, but a little, thou periſh from the way.*"

So he went on with haſte; neither ſpoke he to any by the way. He went as one treading on forbidden ground; and could not think himſelf ſafe, till he got into the way, out of which he had turned before. He then went on with all his might till he came to the gate; over which was written, *Knock, and it ſhall be opened unto you.* He knocked therefore more than once or twice. At laſt there came a grave perſon to the gate, named *Goodwill*, who aſked, "Who was there?

Chr.

Chr. Here is a poor burthened ſinner. I come from the city of *deſtruction*, and am going to Mount *Zion*; and I underſtand I am to go thro' this gate, if you are willing to let me in.

I am willing with all my heart, ſaid he, and with that he opened the gate.

When *Chriſtian* was ſtepping in, the other pulled him ſuddenly. Then ſaid *Chriſtian*, What means that? He replied, a little way off is a ſtrong caſtle, of which *Beelzebub* is the captain; from whence he continually ſhoots at thoſe who come to this gate, if haply they may die before they can enter in. Then ſaid *Chriſtian*, " I rejoice and tremble."

Goodw. But who directed you hither?

Chr. One named *Evangeliſt*, who ſaid, that you would tell me what I muſt do.

Goodw. An open door is ſet before thee, and no man can ſhut it. But how is it thou art come alone?

Chr. One of my neighbours came with me a little way; but then he was diſcouraged, and went back; and I alſo ſoon after turned aſide, to go in the way of death. So that, had not *Evangeliſt* met me again, I had never come hither. And O! what a favour is this to me, that I am ſuffered to enter here!

Goodw. We make no objections againſt any. Whatever they have done before they came, if they knock, the gate is opened to them. Him that cometh, we in no wiſe caſt out.

But

But come with me, and I will teach thee concerning the road. Doſt thou ſee this narrow way? That is the way thou muſt go. It was caſt up by the patriarchs, prophets, Chriſt and his apoſtles.

Chr. But are there no ways that turn out of this?

Goodw. Yes, many: but they are crooked and wide. The right way only is ſtrait and narrow. Go on therein, till thou comeſt to the houſe of the *interpreter*, and he will ſhew thee excellent things.

So *Chriſtian* went on till he came to the houſe; where he knocked, and aſked for the maſter of the houſe. To whom, when he came, he ſpoke thus.

Sir, I am a man that am come from the city of *Deſtruction*, and am going to mount *Zion*. And I was informed by him at the gate, that if I called here, you would ſhew me excellent things.

Then ſaid the *Interpreter*, "Come in, and I will ſhew thee that which will be profitable to thee." So he took him by the hand, and led him into a large parlour that was full of duſt. After a while he called for a man to ſweep; which he had no ſooner begun to do, than the duſt ſo abundantly flew about, that *Chriſtian* was almoſt choaked. Then the *Interpreter* ſaid to a damſel, "Bring hither water, and ſprinkle the room."

room." After which it was eaſily ſwept and cleanſed.

This parlour, ſaid the *Interpreter* to *Chriſtian*, is the heart of a natural man. The duſt is his original ſin, and inward corruptions, of every kind. He that firſt began to ſweep is the *law*; ſhe that ſprinkled it, is the *goſpel*. Now whereas thou ſaweſt, that by his ſweeping, the duſt was only raiſed, and the room not cleanſed at all; this is to ſhew thee, *that the law*, inſtead of cleanſing the heart from ſin, doth revive and increaſe it in the ſoul. For, by *the law* is only the *knowledge of ſin*; but not deliverance from it.

Again, Thou ſaweſt the damſel ſprinkle the room; after which it was cleanſed with pleaſure: this is to ſhew thee, that when *the goſpel* comes into the heart, ſin is eaſily ſubdued; and the ſoul made clean thro' faith, and fit for the king of glory to inhabit.

He then led me into a place, where was a fire burning againſt a wall, and one continually caſting water upon it, yet could he not quench it, but the flame roſe higher than before.

This fire, ſaid he, is the work of grace that is wrought in a believing heart. He that caſts water upon it is the devil. Yet can he not quench it, for the reaſon thou ſhalt now ſee. So he carried him to the other ſide of the wall, where was a man with a veſſel of oil in his hand, out of which he continually caſt into the fire, Then ſaid *Chriſtian*, What means this?

The

The *Interpreter* anſwered, This is Chriſt, who continually, with the oil of his grace, maintains the work already begun in the heart, ſo that the devil cannot quench it. And he ſtands behind the wall, to ſhew it is hard for the tempted to ſee how this work is maintained in his ſoul.

He then took him by the hand, and led him into a pleaſant place, where was a ſtately palace: on the top of which were certain perſons walking, who were cloathed all in gold. At the door below ſtood a great company of men, deſirous to go in, but yet afraid. For in the door-way ſtood many armed men, to keep it, and drive all back. At laſt a man of a ſtout countenance came up, drew his ſword, put a helmet on his head, and ruſhed into the midſt of the armed men, who fell upon him with all their force. But after receiving and giving many wounds, he cut his way through them all, and went in. Then was heard a pleaſant voice from within ſaying,

Come in, ſoldier of Chriſt, come in:
Eternal glory thou ſhalt win!

I verily think, ſaid *Chriſtian*, I know the meaning of this; now then let me go hence.

Stay, ſaid the *Interpreter*, till I have ſhewed thee a little more. Then he took him by the hand again, and led him into a dark room, where ſat a man in an iron cage; his eyes were fixed

fixed on the ground, his hands folded together, and he ſighed as if he would break his heart.

Then ſaid *Chriſtian*, "What art thou? He replied, I am a man of *deſpair: I am ſo faſt in priſon that I cannot get forth.*

Chr. But how cameſt thou there?

Man. I left off to watch and pray; I ſinned againſt light and love; I grieved the Spirit, and and he is gone from me; I tempted the devil, and he is come into me; I defied God, and he hath forſaken me.

Chr. But have you no hope? The Son of the Bleſſed is of tender mercy.

Man. But I have crucified him to myſelf afreſh, I have counted his blood an unholy thing, I have done deſpite to the ſpirit of grace: and *there remaineth no more ſacrifice for ſin; but a certain fearful looking for of fiery indignation, which ſhall devour me as an adverſary.*

Chr. But can'ſt thou not repent?

Man. No, never; for I have quenched the Spirit. O eternity, eternity! Who can tell the length of eternity?

Chr. Well, God help me to watch and pray. —Sir, is it not time for me to go on my way?

Int. I will ſhew thee one thing more, and thou ſhalt go. So he led him into a chamber where was one riſing out of bed, who ſhook and trembled exceedingly: then ſaid *Chriſtian*, "Why doſt thou tremble thus?" This night,

ſaid

ſaid he, as I was in my ſleep, I dreamed, and behold the heavens were exceeding black: alſo it thundered and lightened on every ſide. So I looked up and ſaw the ſkies divide: and I heard a great ſound of a trumpet: and I ſaw one deſcend, ſitting on a cloud, attended with the thouſands of heaven; they were all arrayed with flaming fire: alſo the heavens were in a burning flame. I then heard a voice out of the fire ſaying, "Ariſe ye dead and come to judgment;" and behold the rocks rent, the graves were opened, and the dead that were therein came forth: ſome of thoſe looked up, and were exceeding glad, and ſome ſought to hide themſelves under the mountains. Then I ſaw him who ſat upon the cloud open a book, and bid the world draw near; yet was there a diſtance, by reaſon of a fierce flame which iſſued out, and came before him. I heard it alſo proclaimed to them that attended on him who ſat upon the cloud, "Gather together the tares and chaff, and caſt them into the lake that burneth with brimſtone;" and the bottomleſs pit opened her mouth, and there came forth ſmoak and coals of fire. It was alſo proclaimed, "Gather the wheat into my garner;" and I ſaw many caught up in the clouds, but I was left. I then called to the mountains to fall upon me, and the rocks to cover me, but in vain: for the man that ſat upon the cloud ſtill kept his eye upon me. Then came all my ſins

to

to my remembrance, and fear was on every ſide; ſo I awoke.

Then ſaid the *Interpreter* to *Chriſtian*, "Keep theſe things in thy mind, that they may be as a goad in thy ſide wherever thou goeſt; and the comforter be always with thee, and guide thee in the way that leads to the city."

Now I ſaw in my dream, that the highway up which I was to go, was fenced on every ſide with a wall, called *ſalvation*. Up this way he ran, till he came at a place where ſtood a croſs, and ſomewhat below, a ſepulchre. Juſt as *Chriſtian* came to the croſs, his burthen looſed, fell off, and rolled down, till it came to the mouth of the ſepulchre, where it fell in; and I ſaw it no more.

Then was *Chriſtian* glad, and ſaid with a merry heart, *The life that I now life, I live by faith in the Son of God; who loved me, and gave himſelf for me.*

Then he ſtood awhile to look and wonder, even till the tears ran down his cheeks; and as he ſtood, three ſhining ones came and ſaluted him with, *Peace be unto thee.* Then the firſt ſaid unto him, *thy ſins are forgiven thee*; the ſecond ſtriped him of *his rags, and cloathed* him with change of raiment; and the third *ſet a mark on his forehead*, and gave him a roll, with a ſeal upon it, which he bid him look on as he ran, and give it at the gate of the city.

I beheld

I beheld then that he went on rejoicing, till he came to the foot of the hill *difficulty*. At the bottom of this was a fpring, of which he drank, and was refreſhed, and then he began to go up the hill. Sometimes he ran; then walked; then climbed on his hands and knees, becauſe of the ſteepneſs of the place. Now, about the midway to the top of the hill, was a pleaſant arbour, planted by the Lord of the hill, for the relief of weary travellers. Here therefore he ſat down to reſt, and pulled his roll out of his boſom, to read therein, and comfort himſelf. He alſo began to furvey his new raiment, till he fell into a ſlumber, and thence into a faſt ſleep, which held him till it was almoſt night: and, in his ſleep, his roll fell out of his hand. Then came one to him and ſaid, *Go to the Ant, thou ſluggard*; *conſider her ways, and be wiſe.* On this he ſtarted up, and went apace till he came to the top of the hill.

He now felt in his boſom for his roll, that he might read therein, and be comforted: but he found it not. Then was he much perplexed, and knew not what to do. At laſt he bethought himſelf, that he had ſlept in the arbour on the ſide of the hill; and falling down, he aſked God forgiveneſs for his folly, and then went back to look for his roll. But all the way he went, who can tell the ſorrow of his heart? Sometimes he ſighed, ſometimes he wept; mean while, looking carefully on each ſide, if in any wiſe he might find

find it. He went thus till he came in ſight of the arbour, where he had ſat and ſlept. But that ſight renewed his grief, till he broke out, "O wretched man that I am! That I ſhould ſleep in the midſt of difficulty! That I ſhould uſe that reſt for eaſe to my fleſh, which was intended only for the relief of the ſpirits of weary pilgrims! How far might I have been on my way by this! And now alſo the day is far ſpent." By this time he was come to the arbour again; where, looking under the ſeat he eſpied his roll: with trembling and haſte he caught it up. But who can tell how joyful he was? For this roll was *the aſſurance* of his life and acceptance at the deſired haven. He laid it up in his boſom, gave God thanks, and with tears of joy betook himſelf again to his journey. He got up the hill juſt as the ſun went down; when, lifting up his eyes, he beheld a ſtately palace before him, which ſtood by the high-way ſide.

So he made haſte and went forward, that if poſſible he might get lodging there. But before he had gone far, he entered into a narrow paſſage, about a furlong from the porter's lodge: when, looking carefully before him as he went, he eſpied two lions in the way. Then he was afraid, and thought to go back; but the porter perceiving him to make a halt, cried out, "Is thy ſtrength ſo ſmall? Fear them not. They are chained; and are placed there for the trial of

thy faith, keep in the midſt of the path, and no hurt ſhall come unto thee."

Then I ſaw that he went on, though trembling, till he came to the gate, and aſked, if he might lodge there?

Porter. I will call one of the houſe. So he rung a bell, and there came out a damſel, named *Diſcretion*; who, after aſking him ſeveral queſtions, ſaid, "I will call out one or two more of the family;" ſo ſhe ran to the door, and called *Piety*, and *Charity*; who, after a little more diſcourſe with him, brought him in; and many meeting him at the entrance, ſaid, "Come in thou bleſſed of the Lord; this houſe was built to entertain travellers to *Zion*."

They ſat talking together till ſupper was ready. And at the table alſo, all their talk was about the Lord of the hill, what he had done; how great a warrior he was; and how he had fought with and ſlain him that had the power of death; though not without great danger to himſelf, and the loſs of much blood.

Thus they diſcourſed till late at night; and then *Chriſtian* was laid in a large upper chamber, the name of which was *Peace*. In the morning they ſhewed him the records of the greateſt antiquity: in which was the pedigree of the Lord of the hill, the ſon of the Ancient of days. Here alſo were fully ſhewn the acts he had done, and the worthy deeds of many of his ſervants, who had *ſubdued kingdoms*, *wrought righteouſneſs*, *ſtopt*

ſtopt the mouths of lions, quenched the violence of fire; eſcaped the edge of the ſword, waxed valiant in fight, and turned to flight the armies of the aliens.

The next day they took him into the armory, where they ſhewed him all manner of furniture, provided for pilgrims; ſwords, ſhields, helmets, breaſt-plates, and ſhoes that would never wear out. And there was here enough of theſe to arm as many men as there are ſtars in heaven for multitude.

They then armed him from head to foot, leſt he ſhould meet with aſſaults by the way. And when he ſet out, *Piety*, *Charity*, and *Diſcretion* accompanied him to the foot of the hill. Then ſaid *Chriſtian*, "As it was difficult coming up this hill, ſo I ſee it is dangerous going down." "It is ſo," ſaid *Charity*, "for it is a hard thing for a man to go down into the valley of *humiliation*, and catch no ſlip by the way." When they were come to the bottom, they gave him a loaf of bread, a bottle of wine, and a cluſter of raiſins; and then he went on his way.

He had gone but a little way in the valley, before he eſpied a foul fiend coming to meet him; his name was *Apollyon*. Then did he caſt in his mind, whether to go back, or ſtand his ground. But he conſidered he had no armour for his back, and therefore reſolved to ſtand. So he went on, and *Apollyon* met with him. Now the monſter was hideous to behold. He

was cloathed with ſcales; he had wings like a dragon; out of his belly came fire and ſmoak, and his mouth was as the mouth of a lion. He beheld *Chriſtian* with a diſdainful look, and began to queſtion him thus:

Apoll. Whence comeſt thou? And whether doſt thou go?

Chr. I came from the city of *Deſtruction* and am going to mount *Zion*.

Apoll. Thou art one of my ſubjects. All that country is mine. I am the prince and god of it. How is it that thou art fled from thy king.

Chr. I *was* your ſubject; but your ſervice was hard, and I could endure it no longer.

Apoll. Since thou complaineſt of my ſervice, go back with me; and whatever our country affords, I will give thee.

Chr. But I have hired myſelf to another, even the King of Kings. How then can I go back?

Apoll. It is common for thoſe that have profeſſed themſelves his ſervants, after a while to return to me. Do thou ſo, and all ſhall be well.

Chr. I have ſworn allegiance to him; and how can I go from this, without being a traitor.

Apoll. Thou didſt the ſame to me; and yet I will paſs by all, if thou wilt now return.

Chr. I tell thee, once for all, I like his ſervice, his wages, his government, his ſervants, his company, and country, better than thine; and him only will I ſerve.

Apoll.

Apoll. Yet consider in cool blood, what thou art like to meet with in the way that thou goest. How many of his servants came to ill ends? How many have been put to shameful deaths? And yet, as good a master as he is, he cometh not to deliver them out of my hands.

Chr. His delaying to deliver them, is on purpose to try their love. And as for their ill end, as thou calleſt it, that is their glory. For present deliverance they ask it not; being content to wait for their reward, till their Prince shall come.

Apoll. But what reward shalt thou have, who hast already been unfaithful in thy service to him.

Chr. Wherein?

Apoll. Thou didst faint at setting out, in the slough of *Despond.* Thou didst attempt wrong ways to be rid of thy burthen. Thou didst sinfully sleep, and lose thy choice things. Thou wast well nigh frighted back by the lions. And when thou talkest of thy journey, and of what thou hast seen and heard, there is pride in all thou sayest.

Chr. All this is true, and much more. But the King I serve is a merciful King; yea, I know, he is merciful to *my* unrighteousnesſ, and *my* sins he remembreth no more.

Then *Apollyon* broke out into a rage, and said, "I am an enemy to thy King. I hate his per-

ſon, his people, his laws. I am come out on purpoſe to withſtand thee."

Chr. Beware what thou doſt. I am in the King's highway, the way of holineſs.

Then did *Apollyon* ſtride quite over the way, and ſaid, "I am void of fear in this matter. Prepare thyſelf to die. For no farther ſhalt thou go. Here will I ſpill thy ſoul.

With that he threw a flaming dart at his breaſt: but *Chriſtian* caught it with his ſhield, and drew his ſword while *Apollyon* continued throwing darts as thick as hail. This made *Chriſtian* give a little back; but he ſoon took courage again: yet the combat laſted for above half a day, he at length began to grow faint and weary.

Apollyon ſeeing this, came up cloſe to *Chriſtian*, and wreſtling with him, gave him a dreadful fall; and withal *Chriſtian*'s ſword flew out of his hand. Then ſaid *Apollyon*, "I am ſure of thee now." But as he was fetching his laſt blow, *Chriſtian* nimbly ſtretched out his hand for his ſword, and caught it, ſaying, *Rejoice not againſt me, O mine enemy; when I fall, I ſhall ariſe*; and with that he gave him a dreadful thruſt, which made him draw back. *Chriſtian* perceiving this, made at him again, ſaying, *Nay, in all theſe things we are more than conquerors through him that loveth us.* But *Apollyon*, ſpread forth his dragon's wings, and fled away, that *Chriſtian* ſaw him no more.

Then

Then there came to him a hand with ſome of the leaves of the tree of life, which he applied to his wounds, and they were immediately healed. After this he addreſſed himſelf to his journey, but with his ſword drawn in his hand. Now at the end of this valley was another called, *The valley of the Shadow of Death.* The prophet *Jeremiah* deſcribes it thus, *A wilderneſs, a land of deſerts and of pits, a land of drought, a land that no man* (but a † Chriſtian) *paſſeth through, and where no man dwelt.*

On the right-hand of this valley was a deep ditch, that is it into which the blind have led the blind, in all ages, and have both there miſerably periſhed together. On the left, there was a dangerous quagmire, into which whoever falls, (as *David* did once) finds no bottom for his foot to ſtand on.

The path alſo was exceeding narrow. So that when *Chriſtian* ſought to ſhun the ditch, he was ready to drop into the mire; and when he ſought to ſhun the mire, to fall into the ditch. Likewiſe the night was ſo dark, that often when he lift up his foot, he knew not where he ſhould ſet it next.

About the midſt of the valley was the mouth of hell; and it ſtood hard by the way ſide. Now, thought *Chriſtian*, What ſhall I do? For ever and anon the ſmoak and flame would come out,

† *N. B.* I cannot learn, either from ſcripture or experience, that every Chriſtian paſſes through this.

with ſuch abundance of ſparks and hideous noiſes, that he found no weapon availed but *prayer*. So he cried aloud, with all his might, *O Lord I beſeech thee deliver my ſoul.* He walked on a great while in the midſt of the flames. Alſo he heard doleful voices, and rushing to and fro; ſo that ſometimes he thought he ſhould be trodden down like mire in the ſtreets. Thus he went on for ſeveral miles, till he heard a company of fiends coming forward to meet him. At this he knew not what to do; but at length reſolved to go on. They ſeemed to come nearer and nearer; but when they were juſt come up, he cried out, with a moſt vehement voice, *I will walk in the ſtrength of the Lord God.* So they gave back, and came no further.

I took notice, that *Chriſtian* was now ſo amazed, he did not know his own voice: for juſt as he was over-againſt the mouth of the pit, one of the wicked ones ſtepped up ſoftly, and whiſpered many grievous blaſphemies to him, which he verily thought had proceeded from his own mind.

When he had travelled thus for ſome time, he heard the voice of one before him, ſaying, *Though I walk through the valley of the Shadow of Death, I will fear no evil; for thou art with me.*

Then he was glad, hoping to have company by and by; ſo he haſted on, and in awhile the

day

day broke. Then ſaid *Chriſtian*, *He hath turned the Shadow of Death, into the morning.*

He now looked back, not out of a deſire to return, but to ſee the dangers he had gone through. He feared them more before; but he ſaw them now more clearly, becauſe of the light of the day. And about this time the ſun aroſe, which was another mercy. For as dangerous as the firſt part of the valley was, the ſecond was more dangerous ſtill. The way from the place where he now ſtood, even to the end, being ſo full of ſnares, traps, and nets; and alſo of pits, deep holes, and ſhelvings down, that, had it now been dark, he muſt have periſhed. Then ſaid he, *His candle ſhineth on my head, and, by his light, I go through darkneſs.*

In this light he walked to the end of the valley, and came to a ſmall aſcent; from whence looking forward, he ſaw *Faithful* a little way before him; to whom *Chriſtian* cried, "Stay, ſtay, till I come up." But *Faithful* anſwered, "No; I cannot ſtay for none; I am upon my life; the avenger of blood is behind me."

At this *Chriſtian* was ſomewhat moved, and putting forth all his ſtrength, he ſoon got up with *Faithful*, and outwent him. So the laſt was firſt. Then did *Chriſtian* ſmile, becauſe he had got the ſtart of his brother: but not taking heed to his feet, he ſuddenly ſtumbled and fell; nor could he riſe again, till *Faithful* came to help him.

Then I saw in my dream, they went lovingly on together, discoursing of many things.

Chr. How long after me did you stay in the city of *Destruction?*

Faith. Till I could stay no longer; it being in every one's mouth, that the city would shortly be destroyed with fire from heaven.

Chr. But why then did no more of them come with you?

Faith. I do not think they firmly believed it, else they could not have staid there.

Chr. Did you hear no talk of neighbour *Pliable?*

Chr. O yes: he is now despised of all. He is seven times worse than if he had never set out.

Chr. But why should they despise him, since they despise the way which he forsook?

Faith. They say, "O hang him: he is a turncoat; he was not true to his profession." God *has stirred up his enemies to hiss at him, and make him a proverb, because he has forsaken the way.*

Chr. Did you escape the slough of *Despond?*

Faith. Yes, but I met with one, whose name was *Wanton*, that had like to have done me a mischief.

Chr. How did you avoid it?

Faith. I remembered an old writing, which said, *Her steps take hold of hell.* So I shut my eyes.

eyes. Then she railed on me, and I went my way.

Chr. Did you meet with no other assault?

Faith. Yes: at the foot of the hill *Difficulty*, I met with a very aged man, who asked, "If I would be content to live with him?" I asked him his name; he said it was *Adam the First*. I asked what wages he would give? He told me, I should be his heir. Then I asked, how long time he would have me live with him? And he told me, "As long as he lived himself."

Chr. And what conclusion did you come to?

Faith. At first I was inclined to go with him; but looking on his forehead, I saw there written, *Put off the old man with his deeds*.

Chr. And how then?

Faith. Then it came strongly into my mind, that however he flattered me now, when he got me home to his house, he would sell me for a slave. So I bade him say no more, for I would not come near the door of his house. Then he reviled me and said, "He would send such a one after me, as would make my way bitter to my soul." So I turned away from him; but just as I turned, I felt him take hold of my flesh, and give me such a deadly twitch, that I thought he had pulled part of me after him. This made me cry, *O wretched man!* So I went on up the hill.

When I was but half-way up, I looked behind me and saw one coming after me, swift as

the wind. So ſoon as he overtook me, down he knocked me, and laid me for dead. When I was come a little to myſelf I aſked him, Why he uſed me ſo? He ſaid, for inclining to *Adam the Firſt*. And with that he ſtruck me another blow on the breaſt, and beat me down backward. When I came to myſelf again, I cried for mercy. But he ſaid, "I know not to ſhew mercy;" and knocked me down again. He had doubtleſs made an end of me; but that one came by, and bade him "forbear."

Chr. Who was he that bid him forbear?

Faith. I did not know him at firſt; but as he went by, I ſaw the holes in his hands and in his ſide.

Chr. The man that overtook you was *Moſes*. He ſpareth none that tranſgreſs his law. But did you not ſee the houſe on the top of the hill?

Faith. Yes; but it was about noon. So I paſt by.

Chr. Did you meet no one in the valley of *Humiliation?*

Faith. Yes, I met with one *Shame:* but I think he bears the wrong name; for I could not get quit of him. He would never have done.

Chr. Why, what did he ſay to you?

Faith. He ſaid, it was a low mean thing to mind religion; and that a tender conſcience was an unmanly thing: that few of the *mighty*, or *rich*, or *wiſe*, regarded it; nor any of them, till they became fools; till they were perſuaded to venture

venture the loſs of all, for no body knows what. He objected alſo, the baſe and low eſtate of moſt of thoſe who minded religion; likewiſe their ignorance and want of learning, yea, of natural underſtanding. He ſaid, It was a ſhame to ſit whining under a ſermon, and to come ſighing and groaning home: that it was a ſhame to aſk my neighbour forgiveneſs; to make reſtitution, if I had taken from any; and, above all, to renounce all the men of credit and reputation, and to conſort only with the poor and baſe.

Chr. And what did you ſay?

Faith. I knew not what to ſay at firſt, till it came into my mind, *That which is highly eſteemed of men, is had in abomination with God.* Then I ſaw what God ſays is beſt, is ſo, though all the men in the world are againſt it. Therefore they who are fools for Chriſt's ſake, are the wiſeſt of men; and the poor man that loveth him, is richer than he who hath thouſands of gold and ſilver. I then ſaid with a loud voice, *Shame*, depart! Thou art an enemy to my ſalvation. *I am not aſhamed of the goſpel of Chriſt*; neither of his ways, nor of his ſervants. I will confeſs them all before men. So ſhall he confeſs me before my Father which is in heaven.

Chr. Did you meet no body elſe in the valley?

Faith. No; for I had ſunſhine all the reſt of the way, and alſo through the *valley of the Shadow of Death.*

As

As they went on, *Faithful* looking on one ſide, ſaw one walking at a diſtance. He was a tall man, and more comely at a diſtance than at hand. *Faithful* accoſted him in this manner:

Faith. Friend, whither away? Are you travelling toward mount *Zion?*

Man. To the very ſame.

Faith. I hope then we ſhall have your good company.

Man. With all my heart.

Faith. Come then, let us paſs the time in diſcourſing of things profitable.

Man. It is very acceptable to me to talk of good things. I am glad I have met thoſe that incline to ſo good a work. For, to ſpeak the truth, there are but few that care thus to ſpend their time, but rather to ſpeak of unprofitable things. And this hath been a trouble to me. For what is ſo pleaſant as to talk of the things of God? Who would not delight to talk of miracles, wonders, and ſigns, which are ſo ſweetly penned in the holy ſcripture?

Faith. But, to be profited by the things we talk of ſhould be our chief deſign.

Man. Without doubt. And what ſo profitable as to talk of theſe things? Of the vanity of earthly things, and the excellency of things above? Or more particularly, of the inſufficiency of our own, and the need of Chriſt's righteouſneſs? Of the neceſſity of the new birth, repentance,

tance, faith, and prayer, and all the graces of the holy Spirit?

Faith. I am glad to hear this from you.

Man. Alas, for want of this it is that so few understand the nature of faith, and the neceſſity of an inward change, in order to eternal life: but ignorantly live in the works of the law, by which no fleſh can be juſtified. But indeed a man can receive nothing except it be given him from above. All is of grace, not of works.

Faith. Well then, what ſhall we diſcourſe of now?

Man. What you will. I will talk of things heavenly or earthly, things moral or evangelical; things paſt or to come; provided that all be done to edifying.

Now did *Faithful* begin to wonder, and ſtepping to *Chriſtian*, ſaid ſoftly, What a brave companion have we got? At this *Chriſtian* ſmiled, and ſaid, "This man's tongue will beguile twenty of them that know him not."

Faith. Do you know him then?

Chr. Yes, better than he knows himſelf. His name is *Talkative*; he comes from our town; his religion lies in his tongue, but has no place in his heart.

Faith. Then I am greatly deceived in him.

Chr. So you are. He is one of them that *ſay and do not.* He talks of faith, of prayer, and of the new birth. But he only talks of them. He

is

is the ſtain and reproach of religion. It can ſcarce have a good word where he lives, thro' him. "A ſaint abroad, (ſay his neighbours) and a devil at home." His life has cauſed many to ſtumble and fall, and probably will cauſe many more.

Faith. Well, I ſee ſaying and doing are two things.

Chr. Indeed they are, but poor *Talkative* is not aware of this: he thinks hearing and ſaying will make a good Chriſtian, and ſo deceives his own ſoul.

Faith. I am not ſo fond of his company now. But how ſhall we get rid of him?

Chr. Why, begin a ſerious diſcourſe on the *power of religion:* and when he has *approved of it*, (for that he will) aſk him plainly, whether it be ſet up in his *heart*, in his *houſe*, and in his *converſation?*

Then *Faithful* ſtepped forward again, and ſaid, Come, what cheer? How is it now?

Talk. I thank you, I thought we ſhould have had a great deal of talk by this time.

Faith. Well then, let us begin; and ſince you leave me to chuſe the queſtion, let it be this? How does the ſaving grace of God diſcover itſelf, when it is in the heart of man?

Talk. I perceive then our talk is to be about the power of things. Well, 'tis a very good queſtion. I anſwer thus; firſt, where the grace of

of God is in the heart, it cauſes a great outcry againſt ſin. Secondly,—

Faith. Nay, hold. Let us conſider one at once. I think you ſhould rather ſay, it cauſeth the ſoul to abhor ſin.

Talk. Why, what difference is there between crying out againſt, and abhorring ſin?

Faith. O, a great deal. I have heard many cry out againſt ſin, who could abide it well enough in the heart, houſe, and converſation. Some cry out againſt ſin, as a mother cries out againſt the child in her lap: when ſhe calls it ſlut and naughty girl; and then falls to kiſſing and hugging it.

Talk. You lie at the catch, I perceive.

Faith. No, not I. I am only for ſetting matters right. But what is the ſecond thing, which diſcovers a work of grace in the heart?

Talk. Great knowledge of goſpel myſteries.

Faith. This ſign ſhould have been firſt: but, firſt or laſt, it is good for nothing. For there may be great knowledge, of the myſteries of the goſpel, and yet no work of grace in the heart: yea, though a man have all knowledge, he may yet be nothing; and conſequently no child of God. When Chriſt ſaid, Do ye know all theſe things? And the diſciples anſwered, yes: he ſaid, *Happy are ye if ye do them.* He doth not lay the bleſſing in knowing, but in doing them. Therefore this ſign alſo is not true.

Talk.

Talk. You lie at the catch again. This is not for edification.

Faith. Well, if you pleaſe, mention any other ſign how this work of grace is diſcovered.

Talk. Not I; for I ſee we ſhall not agree.

Faith. Will you give me leave to do it?

Talk. You may uſe your pleaſure.

Faith. A work of grace in the ſoul is diſcovered to him that has it thus: firſt, He is convinced of ſin, eſpecially of the entire corruption of his nature, and of unbelief; for which he is condemned already, and hath the wrath of God abiding on him. Secondly, He receiveth redemption in *Chriſt*'s blood, the foregiveneſs of ſins. Thirdly, Being juſtified by faith, he hath that peace of God which paſſeth all underſtanding. Fourthly, He rejoiceth in hope of the glory of God; he rejoiceth that he hath now received the atonement, the Spirit of God bearing witneſs with his ſpirit, that he is a child of God. Fifthly, The love of God is ſhed abroad in his heart, by the Holy Ghoſt which is given unto him. And, laſtly, Hereby he knoweth he is of God, becauſe he keepeth his commandments and ſinneth not.

It is diſcovered to others. 1. By his open confeſſion of this faith, and peace, and joy, and love, and power over ſin. 2. By a life anſwerable thereto; by univerſal obedience, by holineſs in all manner of converſation.

Would

Would you object any thing to this? If not, give me leave to propose a second question.

Talk. Nay, propose what you will.

Faith. Do you experience these things in your own heart? And doth your life answer thereto? Pray, say no more than your conscience can justify you in, and what you know God will say Amen to. For *not he that commendeth himself is approved, but whom the Lord commendeth.*

Talk. This kind of discourse I did not expect, nor am I disposed to answer such questions. I am not bound to take you for my catechizer; and I do not understand why you ask them.

Faith. I ask them, because (to tell you the truth) I have heard that your religion lies in talk; that your life gives the lie to your profession; that you are a spot among Christians; and, by your unholy conversation, bring a reproach on that worthy name whereby we are called.

Talk. Since you judge so rashly, and are so ready to take up evil reports, you are not company for me; so farewel.

Then came up *Christian*, and said, I told you how it would be. You did well to speak plainly. I wish all men would deal with such men as you have done, and then either they would themselves come to be truly religious, or the company of those that are so would be too hot for them.

While he was yet speaking, they saw *Evangelist* coming after them, who soon overtook them, and said, " Peace be unto you. How hath

hath it fared with you, my friends, ſince the time of our laſt parting?"

Then *Chriſtian* and *Faithful* told him of all things that had happened to them on the way.

Evan. I am glad that in all things ye are more than conquerors. I have ſowed, and ye have reaped; and the day is coming, when both he that ſowed, and they that reaped, ſhall rejoice together; that is, if ye endure to the end. For in due time ye ſhall reap, if ye faint not.

"My ſons, you have heard in the words of the truth of the goſpel, that ye muſt, thro' much tribulation, enter into the kingdom of heaven. Therefore you cannot expect to go long on your pilgrimage, without meeting that whereto ye are called. You have found ſomething of the truth of theſe teſtimonies already, and more will ſoon follow. For you will come to a town by and by, where you will be hard beſet with enemies. But be ye faithful unto death, ſaith the Lord, and I will give you a crown of life."

Then I ſaw in my dream, that almoſt as ſoon he had left them, they came in ſight of a town called *Vanity*, where a great fair is kept all the year long, called *Vanity-fair*.

At this fair are ſold houſes, lands, trade, places, honours, preferments, titles, countries, kingdoms; delights of all ſorts, wives, huſbands, children, maſters, ſervants, ſilver, gold, precious ſtones, blood, lives, bodies and ſouls of men.

Moreover,

Moreover, here are at all times to be ſeen jugglings, cheats, games, plays, fools, knaves, and thoſe of every kind. Here are to be ſeen too, and that for nothing, extortion, rapine, revenge, theſts, murders, adulterers, falſe ſwearers, and that of a blood-red colour.

Now the way to mount *Zion* lies juſt thro' the place where this fair is kept; and he that would not go thro' this fair, muſt needs go out of the world. Hither therefore *Chriſtian* and *Faithful* came: but no ſooner did they appear, than all the people in the fair were moved, and the town itſelf was in an uproar; and that for ſeveral reaſons: for, 1. Their raiment was quite different from that of any that traded in the fair. 2. So was their ſpeech; for they ſpoke the language of *Canaan*, which few there underſtood: ſo that from one end of the fair to the other, the men of the fair and they ſeemed barbarians to each other: and, 3. They ſet light by all that was ſold there; they cared not ſo much as to look upon it; and if any called to them, they looked up and cried, *Turn away my eyes from beholding vanity.*

To one who mocking, aſked them, "What will you buy?" They anſwered, "We buy the truth." At that the uproar increaſed; ſome taunting, ſome railing, and ſome calling upon others to ſmite them. Now was word brought to the great one of the fair, who ſent ſome of his truſty friends, to enquire what theſe men were.

So

So they were brought before him and asked, Whence they came? Whither they went, and what they did there in such an unusual garb? The men answered, "That they were strangers and pilgrims in the world; that they were going to their own country; and that they had given no occasion to the men of the town thus to abuse and stop them in their journey." But the examiners said, "Either they were stark mad, or that they came on purpose to put all things into confusion." Therefore they took them, and besmeared them with dirt, and then put them into the cage, to be a spectacle to all. But the men being patient, and not rendering railing for railing, but contrarywise blessing, some less prejudiced men began to check the baser sort, for their continual abuses to them. These flew at them again, telling them they were as bad as the men in the cage, and ought to be put with them. The others replied. "That, for ought they could see, the men meant no body any harm; and that there were many in the fair who deserved to be punished more than those they thus abused." After many words, they fell to blows among themselves. Then were these two examined again, and charged with being the authors of all this mischief. So they beat them, and led them in chains up and down the fair, for a terror to others, least they should again speak in their behalf. But *Christian* and *Faithful* behaved yet more wisely, and received all the contempt that

was

was put upon them with such meekness, that it won to their side several of the men in the fair. This put the others into a still greater rage, so that they concluded upon their death. Mean while they remanded them to the cage, and made their feet fast in the stocks.

When a convenient time was come, they were brought forth, and arraigned. The judge's name was Lord *Hategood*. The substance of their indictment was this "That they were enemies to, and disturbers of their trade; that they had made commotions and divisions in the town, and won over some to their own pestilent opinions."

The first witness against *Faithful* was *Envy*, who spoke to this effect. "My Lord, this man is one of the vilest men in our country. He neither regards prince nor people, law nor customs; but is continually turning the world upside down. And I myself heard him affirm, that the customs of our town and Christianity could not be reconciled."

They then called *Superstition*, who spake thus: "My Lord, I have not much knowledge of this man, neither do I desire it; but this I know, that that he is a pestilent fellow, and of very dangerous principles. I heard him say, that our religion was naught, and such as it was impossible to please God by. And your lordship very well knows, what must follow from thence: that we worship in vain, and are still in our sins."

Then

Then was *Pickthank* called, and depoſed as follows:

" My Lord, I have heard this fellow rail on our noble prince *Beelzebub*; yea and ſpeak contemptuouſly of his moſt honourable friends: nay, he hath not been afraid to rail on you, my Lord, in the ſame terms, with which he has beſpattered moſt of the nobility and gentry of our town."

The judge then ſaid, thou traitor, haſt thou heard what theſe honeſt gentlemen have witneſſed againſt thee?

Faith. May I ſpeak a few words?

Judge. Sirrah, thou deſerveſt to be ſlain immediately upon the place; but that all men may ſee our gentleneſs to thee, we will hear what thou haſt to ſay.

Faith. I ſay, that all the cuſtoms of this place are flatly oppoſite to the word of God: that your worſhip, being void both of faith and love, is an abomination to the Lord; and that your prince with all his attendants, are only fit for that hell which is prepared of old for him and his angels.

Judg. Gentlemen of the jury, you have heard this man's own confeſſion. What think ye?

Jury. We are all agreed. He is guilty of death.

Immediately after, ſentence was paſt, they brought him out, to do with him according to their law. And, after they had ſcourged him, and buffeted him, they tied him to a ſtake, and then burnt him to aſhes.

Now

Now I saw that there stood behind the multitude a chariot and horses waiting for *Faithful*, who (so soon as the earthly tabernacle was dissolved) was straightway carried therein thro' the clouds. But *Christian* was remanded to prison, and shortly after discharged; he that hath the hearts of all men in his hand, over-ruling the malice of his enemies.

But he went not forth alone; for one, whose name was *Hopeful*, (having been won by their meekness and patience in suffering) resolved to accompany him wherever he went. He also told *Christian*, that there were many more of the men in the fair, that would take their time and follow after.

So they went on without stopping or looking behind them, till they came to a pleasant plain, called *Ease*; but it was narrow, so that they were quickly over it. On the farther side was a little hill, called *Lucre*, and in that hill a silver mine, which many who went that way, had formerly turned aside to see: but the ground breaking in with them, they miserably perished. A little way off, over against it, stood one, who called to *Christian* and his fellow, "Ho! turn aside hither, and I will shew you a thing."

Chr. For what thing should we turn out of our way?

Man. Here is a mine of silver. Come and see.

Hope. Let us go and see it.

Chr. Not I. I have heard of this place before, and how many have been ſlain here; that treaſure is a ſnare to them that ſeek it, and hindreth them in their pilgrimage.

Man. Will you not come over and ſee?

Chr. Demas, I know thee, who thou art. Thou art an enemy to the right ways of the Lord. Thou haſt been already condemned for turning aſide from his way. And wouldeſt thou bring us into the ſame condemnation? Rather ſhall thy money periſh with thee. So they went their way.

Now I ſaw that on the other ſide of the plain, ſtood an old monument, at the ſight of which they were ſurpriſed; for it ſeemed as if it had been a woman transformed into a pillar. For ſome time they could not tell what to make of it, till they eſpied a writing upon the head, which was, *Remember Lot's wife.* Ah, my brother, ſaid *Chriſtian*, this is a ſeaſonable ſight. Had we gone over to view the hill *Lucre*, we had, for ought I know, been made like this woman a ſpectacle to all generations.

Hope. How juſtly might I have been as ſhe is! She only looked back; and I deſired to go and ſee. I am aſhamed ſuch a thought ſhould be in my heart.

Chr. Let us take notice of what we ſee here, for our help in time to come. This woman eſcaped one judgment; for ſhe fell not in the deſtruction of *Sodom*; yet ſhe was deſtroyed by another.

another. She was turned, as we see, into a pillar of salt.

I saw then that they went on their way to a pleasant river, which David calleth, *The river of God*, but *John*, *the river of the water of life*. Now their way lay on the bank of the river. Here they walked with great delight; they drank also of the water of the river, which was enlivening to their weary spirits. And on the banks on either side, were green trees for all manner of fruit; and *the leaves were for the healing of the nations*. On each side of the river was also a meadow, curiously beautified with flowers; and it was green all the year long. In this they lay down and slept; for here they might lie down safely: but being not yet at their journey's end, after a short time they departed.

They had not journied far, before the river and the way divided from each other. At this they were not a little sorry; yet they durst not go out of the way. The path now grew more and more rough, and their feet were tender with travelling. So the souls of the pilgrims were much discouraged, by reason of the way. Now a little before them there was a meadow on the left hand, and a stile to go over into it. Then said *Christian*, if this meadow lies along by our way-side let us go into it. He went to see, and a path lay along by the way, on the other side of the fence. "'Tis as I wished, said *Chris-*

tian; here is a ſmooth path; come let us go over."

Hope. But how if it ſhould lead us out of the way?

Chr. Nay, look, does it not go along by the road-ſide? So *Hopeful* went after him over the ſtile. When they were gone over, they found the path very eaſy for their feet; and withal, they ſaw one walking before them. They called and aſked him, Whither that way led? He ſaid, to mount *Zion.* Look there, ſaid *Chriſtian.* Did I not tell you ſo? So they followed, and he went before them; but the night coming on, they ſoon loſt ſight of him.

He that went before (*Vain-confidence* by name) not ſeeing the way, (for it was very dark) fell into a deep pit, which was dug there on purpoſe, and was daſhed to pieces with his fall.

Now they heard him fall, and called to know what was the matter; but there was none to anſwer, except with groans. Then ſaid *Hopeful*, Where are we now? But *Chriſtian* was ſilent, fearing he had led him out of the way. And now it began to thunder and lighten, and rain; and the waters in the meadow roſe amain.

Then *Hopeful* groaned in himſelf, and ſaid, O that I had kept on my way!

Chr. Who would have thought that this path ſhould have led us out of the way?

Hope. I was afraid at firſt, and ſhould have ſpoke plainer, but that you are older than I.

Chr

Chr. I am ſorry I brought you out of the way. But we muſt not ſtand ſtill. Let us go back.

Hope. Let me go before.

Chr. No. I led you out of the way. If there be any danger, let me be firſt therein.

Hope. Nay, you ſhall not go firſt; for your mind being troubled, may bring you out of the way again. But by this time the waters were greatly riſen, ſo that the way was very dangerous. Yet they reſolved to go as far as they could. But it was ſo dark, and the flood ſo high, that they could not, with all the ſkill they had, get again to the ſtile that night. Wherefore, at laſt they ſat down under a tree till day ſhould break; but being weary, they fell aſleep. Now there was not far off a caſtle called *Doubting-caſtle*, the owner whereof was giant *Deſpair*, who riſing early in the morning, and walking out, found *Chriſtian* and *Hopeful* aſleep in his ground. With a ſurly voice, he bid them awake, and aſked, whence they came, and what they did there? They told him they were pilgrims that had loſt their way. Then ſaid the giant, you have treſpaſſed upon my ground, and therefore muſt go along with me. So he drove them before him into his caſtle, and caſt them into a dark and diſmal dungeon, where they ſunk in the mire and dirt. And here they lay, without bread, or water, or light, or any to care for, or comfort them.

The next morning the giant came to them again, and beat them in such a manner, that they were scarcely able to help themselves, or to turn themselves upon the floor; then he left them to bewail their misery, and to mourn under their distress: so that all that day they spent their time in nothing but sighs and bitter lamentations. The day following he returned, and perceiving them to be sore with the blows they had received, he told them, that since they were never likely to escape, their best way was to put an end to their trouble at once. "For what good," said he, "will life do you? It is only heaping sorrow upon sorrow." He then left them to consider what to do; and they began consulting together as follows.

Chr. Brother, what shall we do? Is it better to live thus, or to die out of hand? In truth, *my soul chuseth strangling rather than life*, and the grave is easier for me than this dungeon.

Hope. Why, death would be far more welcome to me, than to abide thus for ever. But yet let us consider, our Lord has said, thou shalt do no murder: and if we are forbidden to kill another, much more to kill ourselves: for he that kills another, kills only his body; but he that kills himself, kills both body and soul. Besides, you talk of ease in the grave: but have you forgot the hell whither murderers go? And let us consider again, that all the law is not in the hand of giant *Despair*. Others, I understand, have been

been taken by him as well as we; and yet have escaped out of his hands. Who knows but God may strike him with death? Or that sometime he may forget to lock us in? For my part, I am resolved to take heart, and to try the utmost to get from under his hand. However, let us endure awhile. The time of release *may* come: and if not, whatever God permits, let us not be our own murderers.

Toward evening the giant came again, to see if his prisoners had taken his counsel. But finding them alive, he fell into a grievous rage, and told them, since they would not obey him, it should be far worse with them than if they had never been born.

He went back, and they began to consult again, whether they should take his advice or no? *Christian* seemed to incline to it again: but *Hopeful* replied as follows:

"My brother, remembrest thou not, how valiant thou hast been heretofore? *Apollyon* could not destroy thee, nor all thou didst meet in the *valley of the Shadow of Death*. What hardships hast thou already gone through? And art thou now nothing but fears? Thou seest I am in the dungeon as well as thou: also the giant has wounded me as much as thee. He hath cut off the bread and water from my mouth too; and I too mourn without the light. However, in our patience let us possess our souls. Who knows how soon a change may come?"

The next morning the giant took them into the caſtle-yard, and ſhewed them the bones and ſculls with which it was ſtrewed. "Theſe, ſaid he, were once pilgrims as you are, and they treſpaſſed on my ground; and, when I ſaw fit, I tore them in pieces, as within ten days I will do you, get you down till then into your dungeon." So he drove them back, and ſhut them in.

That night, about midnight, they began to pray, and continued in prayer till near break of day.

Now, a little before it was day, *Chriſtian* as in amaze, broke out, "What a fool am I to continue in this noiſome dungeon, when I may as well walk at liberty? I have a key in my boſom, called *Promiſe*, that will, I am perſuaded open any lock in *Doubting-caſtle*." "That ſaid *Hopeful*, is good news indeed; pluck it out of thy boſom and try."

Then *Chriſtian* tried it at the dungeon door, whoſe bolt (as he turned the key) gave back, and the door flew open with eaſe. They went next to the outward door that leads into the caſtle-yard, and, with this key, opened that door alſo. The iron gate was next: but that lock went very hard. Yet in awhile did the key open it: ſo they ſtopped not till they came to the king's highway, where they were out of the giant's juriſdiction.

Then

Then they went on till they came to the *Delectable Mountains*, where were gardens and orchards, and vineyards, and fountains of water: here they drank and washed themselves, and did freely eat of the fruit of the vineyards. Now there were on the top of these mountains, shepherds feeding their flocks by the way-side. The pilgrims therefore went to them, and asked, whose mountains are these? And whose are the sheep that feed upon them?

Shepherd. These mountains are *Immanuel*'s land, and they are within sight of his city. And the sheep that feed here are his also, and he laid down his life for them.

Chr. Is there any relief in this place for pilgrims that are weary and faint in the way?

Shep. The lord of these mountains has given a charge, *not to be forgetful to entertain strangers:* "Therefore the good of the place is before you." So they took them by the hand, and led them to their tents. After a short refreshment, (it being now late) they all betook them to their rest.

In the morning they called up *Christian* and *Hopeful* to walk with them upon the mountains. So they went forth and walked with them, having a pleasant prospect on every side. From thence they led them to the top of a hill called *Error*, which was very steep on the further side, and bid them look down to the bottom. They

looked down, and saw at the bottom several men dashed to pieces by a fall from the top. Then said *Christian*, who are these? "Have you not heard," said the shepherds, "of them that were made to err, by hearkening to *Hymenæus* and *Philetus*, concerning the resurrection of the body? These that you see lie dashed in pieces are they; and they continue unburied to this day, for an example to others, that they clamber not too high, nor come too near the brink of this mountain."

* Then I saw in my dream, that the shepherds had them to another place, where was a door in the side of a hill. They opened the door and bad them look in. They looked, and saw that it was very dark and smoaky; also they heard a roaring noise, as of fire, and cries and groans, as of men in torment. Then said *Christian*, what means this? This, answered the shepherds, is a bye-way to hell; a way that hypocrites go, and those that did run well, but do not endure to the end. Then said the pilgrims, looking on each other, *We have need to cry to the strong for strength.* "True," said the shepherds, "and you have need to use it when you have it too."

When they were about to depart, one of the shepherds gave them a note of the way. Another bid them, "Beware of the flatterer." The third said, "Sleep not on inchanted ground." So they went down the mountains, along the highway.

highway. Now a little below the mountains, on the left-hand, lies the country of *Conceit*; from which country a little crooked lane runs into the way where the pilgrims walked. Here they met with a very brisk young man, who came out of that country: his name was *Ignorance*. So *Christian* asked, "Whence he came, and whither he was going?"

Ignorance. Sir, I was born in the country that lies on the left-hand, and am going to mount *Zion*.

Chr. And how do you think to get there?

Ign. As other good people do.

Chr. But what have you to shew at the gate, that it may be opened to you?

Ign. Why, I do no harm. I pay every man his own. I work hard for an honest living. I say my prayers, and keep my church, and go to the sacrament, and do what good I can.

Chr. But you came not in at the strait gate. You came in through that crooked lane; and therefore I fear, whatever you think of yourself, you will at that day be judged a thief and a robber.

Ign. Gentlemen, you are strangers to me; be content to follow the religion of your country, and I will follow that in which I was born and bred. I won't leave the church. As for the gate you talk of, all the world knows, it is a great way off our country. I cannot think that any men in all our parts do so much as know the

way to it; nor need they matter, ſince we have a fine green lane, as you ſee, that comes ſtraight down into the way

Chr. This man is wiſe in his own conceit: There is more hope of a fool than of him.

Hope. Perhaps we ſhould not ſay all to him at once, let us paſs on, and ſpeak to him again by and by.

So they went on, and *Ignorance* came after. When they had paſt him a little way, they came into a very dark lane, where they met a man whom ſeven devils had bound with ſeven ſtrong cords, and were carrying back to the door on the ſide of the hill. On his back was a paper with this inſcription, *The juſt ſhall live by faith; but if he draw back, my ſoul ſhall have no pleaſure in him.*

This puts me in mind, ſaid *Chriſtian*, of what happened to a pilgrim here, whoſe name was *Little-faith*. At the entrance of this paſſage there comes down, from *Broad-way Gate*, a lane, called *Deadman's-Lane*. This *Little-Faith* chanced to ſit down there, and fell aſleep. Three brothers, *Faintheart*, *Miſtruſt*, and *Guilt*, were juſt then coming down that lane as he awaked, and was getting up to go on his journey. They immediately called to him to ſtand, and bid him deliver what he had; which he not doing readily, *Faintheart* and *Miſtruſt* ſtepped up and took it from him. He then cried out, Thieves; on which *Miſtruſt*, with a great club, ſtruck him on the

the head, and felled him to the ground: but juſt then hearing ſome that were upon the road, and fearing it might be one *Great-Grace*, they left *Little-Faith* to ſhift for himſelf, and fled away with all ſpeed.

Hope. Doubtleſs theſe three fellows were mere cowards, or they would not ſo ſoon have run away. Methinks *Little-Faith* might have ſtood one bruſh with them, if he had yielded at laſt.

Chr. Few have found them cowards. They once ſet upon *me*; and though I was cloathed in armour of proof, I found it hard work to quit myſelf like a man. No man knows what a combat that is, but he that has been engaged in it himſelf.

Hope. Well, but they ran away as ſoon as they only ſuppoſed that *Great-Grace* was a coming.

Chr. No marvel; for he is the King's champion. But all the King's ſubjects are not his champions; nor can they, in the day of trial, do ſuch feats of war as he.

Hope. I would I had been *Great-Grace* for their ſakes.

Chr. If it had been he, he might have had his hands full. For I muſt tell you, although he can deal with them as long as he keeps them at ſword's point; yet if ever they get within him, it will go hard but they will give him a ſore fall.

Beſides,

Beſides, their King is always at their call, ready to come to their help. And of him it is ſaid, *The ſword of him that layeth at him, cannot hold the ſpear, the dart, nor the habergeon. He eſteemeth iron as ſtraw, and braſs as rotten wood. Darts are counted as ſtubble. He laugheth at the ſhaking of the ſpear.*

When therefore we hear of ſuch robbers as theſe, it behoveth us to go out well harneſſed, and be ſure to have a good ſhield; for indeed if that be wanting, they fear us not at all: therefore he that hath ſkill hath ſaid, *Above all, take the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.*

'Tis good alſo that we deſire the King, that he would go with us himſelf; and then we need not be afraid if thouſands had ſet themſelves againſt us round about: but without him *the proud helpers ſhall fall under the ſlain.*

So they went on till they came to a place where they ſaw a way put itſelf into their way, which ſeemed to lie as ſtraight as the other, inſomuch that they knew not which to take. As they were ſtanding to conſider, a man of black fleſh, but covered with a very light robe, came ſmiling to them, and lovingly aſked, "Why do you ſtand here?" They anſwered, "We are going to mount *Zion*, but know not which of theſe ways to take." "I am glad, ſaid the man, you are of ſo good a mind. Few men are ſo wiſe as you. Follow me, my dear friends, and

I will

will ſhew you the way. Such as you deſerve to be honoured of all men." So they followed him, till, by little and little the way turned, and their faces were ſet toward the city of *Deſtruction*. And before they were aware, they were got within the compaſs of a net, which he drew upon them and held them faſt. The white robe then fell off the black man's back; and they ſaw where they were, but could not eſcape.

Then ſaid *Chriſtian*, I ſee my error now. Did not the ſhepherds tell us to beware of the flatterer? How true is that word, *A man that flattereth his neighbour, ſpreadeth a net for his feet!*

Hope. They alſo gave us a note of direction about the way; but we forgot to read it, elſe we ſhould have *kept ourſelves from the paths of the deſtroyer*. Thus they lay bewailing themſelves in the net, when they ſaw a ſhining one coming toward them, with a whip of ſmall cords in his hand. He aſked, What do ye here? They anſwered, We were led out of the way by a black man cloathed in white. He is a *flatterer*, ſaid he, *a falſe apoſtle, Satan tranſformed into an angel of light*. So he rent the net, and ſaid, "Follow me;" and led them back into the way they had left. Then he aſked them, "Did not the ſhepherds on the mountains give you a note of the way? Why did you not read it? And did they not bid you beware of the flatterer?"

They

They were ſpeechleſs. So he commanded them to lie down, and chaſtiſed them ſore, ſaying, *As many as I love, I rebuke and chaſten; be zealous therefore and repent.*

I ſaw then in my dream, that they aroſe and went on, until they came into a country, whoſe air naturally tended to make one drowſy. And here *Hopeful* began to be very heavy, and ſaid to *Chriſtian*, "I can ſcarce hold open my eyes; let us lie down and ſleep awhile."

Chr. By no means, leſt we wake no more.

Hope. Why, my brother? *The ſleep of a labouring man is ſweet.*

Chr. Do you not remember the caution of the ſhepherd, ſleep not on inchanted ground?

Hope. I acknowledge my fault. I ſee it is true, as the wiſe man ſaith, *Two are better than one.*

Chr. To prevent drowſineſs then, let us diſcourſe a little together. How came you at firſt to look after the good of your ſoul?

Hope. For a long time I delighted in thoſe things which are ſeen and ſold at our fair, in the riches and pleaſures of the world, till I heard from *Faithful* and you, that *the end of theſe things is death.*

Chr. But was you fully convinced of this at once?

Hope. No; I ſtrove to ſtifle my convictions; and when my mind was ſhaken with the word

of

of God, laboured to ſhut my eyes againſt the light.

Chr. How ſo?

Hope. I knew not that this was the work of God upon me, but called it *lowneſs of ſpirits*; and ſin was ſo ſweet to me, that I was loth to leave it; beſides, I could not tell how to part with my old companions.

Chr. Then it ſeems you ſhook off your troubles ſometimes.

Hope. Yes; but it came again worſe than before.

Chr. What was it that brought your ſins to your mind again?

Hope. Many things: as, if I met but a good man in the ſtreet; or if I heard one read the bible; or, if my head began to ake; or, if I was told of any that was ſick; or, if I heard the bell toll for one that was dead; or, if I thought of dying myſelf or heard of a ſudden death: but, above all, when I thought I muſt quickly come to judgment.

Chr. But could you not ſhake off your thoughts?

Hope. No; they got faſter hold upon me, till I could have no reſt in ſin.

Chr. And how did you then?

Hope. I thought I muſt mend my life; and ſo I did, leaving my old ſins and company too. Likewiſe I began to read, and pray, and faſt, and go to church, and to the ſacrament, and to do good.

good. And now for a time I thought all was well; but it was not long before my trouble came again.

Chr. How so? Had you not reformed your life?

Hope. Yes; but I had not reformed my heart. I found that was still as bad, or worse than ever; full of anger, pride, lust, and what not? I found my *inward parts were very wickedness*; that I was *earthly, sensual, and devilish*, having still a *carnal mind that was enmity against God*, and *brought me into captivity to sin and death*. I saw more and more, that there *dwelt in me no good thing*; no love of God; no true love of my neighbour. Above all, I was convinced I had not faith; not *that faith which overcometh the world:* and that was always sounding in my ears, *He that believeth not shall be damned*.

Chr. And what effect had this?

Hope. I then remembered that it is written, *All our righteousness is as filthy rags*, availing nothing toward our reconciliation with God, or the forgiveness of our sins. I saw that all I could do all my life long, would not atone for one sin that was past; nay, though I could now keep all God's law, and offend in no point. For if a man (thought I) runs a hundred pounds into a merchant's debt, and after that pays for all that he takes; yet if this old debt stands still in the book uncrossed, the merchant may sue him, and cast him into prison, till he shall pay the whole.

Chr.

Chr. How did you apply this to yourſelf?

Hope. Why I thought with myſelf, I have by ſin run far in debt with God, and my reforming now will not pay that debt. How then ſhall I be freed from that damnation, to which I know myſelf to be juſtly expoſed, by my former tranſgreſſions?

Beſides, I ſtill ſaw ſin mixing itſelf with the beſt actions I could do: So that I was forced to conclude, that, notwithſtanding my former opinion of myſelf, I committed ſin enough in one day to ſend me to hell, though my former life had been faultleſs.

Chr. And what did you do then?

Hope. I knew not what to do, till I went and talked with *Faithful*; who told me, unleſs I had an intereſt in the righteouſneſs of one that had never ſinned, neither my own righteouſneſs, nor all the righteouſneſs of the world, could ſave me. I aſked, who it was that had never ſinned? He anſwered, "the Lord Jeſus: and you only can be forgiven and accepted with God through faith in his blood." "But how, ſaid I, can *his* righteouſneſs juſtify *me* before God?" He told me, he was the mighty God, and did what he did, and died the death alſo, not for himſelf, but for *me*; to whom the merits of all ſhould be imputed, if I believe on him. I replied, "I did not think he was willing to ſave *me*." He bid me go to him and ſee. I ſaid, "It was preſumption." He anſwered, "No; for I was invited

to

to come." Then I aſked, what muſt I do when I come? And he bid me ſay to this effect: "God be merciful to me a ſinner, and make me to know and believe in Jeſus; for I ſee, if I have not faith in his blood, I am utterly caſt away. Lord, I have heard, that thou art a merciful God, and haſt ordained him to be the Saviour of the world; and moreover, that thou art willing to accept, in him, even ſuch a poor ſinner as I am. O magnify thy grace in the ſalvation of my ſoul, through thy Son Jeſus Chriſt!"

Chr. And did you do this?

Hope. Yes, over and over, before I found any relief.

Chr. Had you not thoughts then of giving it over?

Hope. Yes, a hundred times; but I knew not what elſe to do, being convinced, that without Chriſt, all the world could not ſave me; and therefore, thought I with myſelf, if I leave off, I die; and I can but die, if I continue. And withal this came into my mind, *If it tarry, wait for it, becauſe it will ſurely come; it will not tarry.*

Chr. And how was you relieved?

* *Hope.* One day I was very ſad, I think ſadder than ever before in my life, and this ſadneſs was through a freſh ſight of the greatneſs and vileneſs of my ſins; and I was looking for nothing but hell, when ſuddenly I ſaw (not with my bodily eyes) the Lord look down from heaven

ven upon me, saying, *Believe in the Lord Jesus Christ, and thou shalt be saved.*

Then those scriptures came like a flood into my heart. *He that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. Christ is the end of the law for righteousness to every one that believeth. He hath died for our sins, and rose again for our justification. There is one mediator between God and man, even the man Christ Jesus. Wherefore he is able to save unto the uttermost those that come unto God through him; seeing he ever liveth to make intercession for them.*

Chr. And what effect had this upon your spirit and life?

Hope. I was filled with *a peace that passeth all understanding. I rejoiced with joy unspeakable. The love of God was shed abroad in my heart*; and *sin had no more dominion over me*; but *I ran the way of his commandments, now he had set my heart at liberty.*

I saw then in my dream, that *Hopeful* looked back, and saw *Ignorance*, whom he had left behind, coming after. Then, said he come away, man: why do you stay behind? Come, how do you do? How stands it now between God and your soul?

Ign. I hope well, for I am full of good thoughts.

Chr. What good thoughts?

Ign. Why, I think of God and heaven.

Chr.

Chr. So do the devils and damned fouls.

Ign. But I desire them too.

Chr. So do many that never came there. *The soul of the sluggard desireth and hath nothing.*

Ign. Nay but I leave all for them.

Chr. I doubt that. Why dost thou think so?

Ign. My heart tells me so.

Chr. He that trusteth his own heart, is a fool.

Ign. Ay if his heart be evil; but mine is good.

Chr. How dost thou prove that?

Ign. Why I lead a good life.

Chr. Who told thee thou leadest a good life?

Ign. Who told me! My own heart.

Chr. Ask my fellow if I be a thief. Thy heart tells thee so! Except the word of God bear witness in this matter, other testimony is nothing worth.

Hast thou the peace of God? Hast thou joy in the Holy Ghost? Is the love of God shed abroad in thy heart? Doth his Spirit witness with thy spirit, that thou art a child of God? Hast thou redemption in Christ's blood, the forgiveness of thy sins? Art thou dead unto sin, and alive unto God? Hast thou crucified the flesh, with its affections and lusts? Hath the law of the spirit of life in Christ Jesus, made thee free from the law of sin and death?

Ign. You talk too high for me? I am a poor sinner, and I believe in Christ, and that is enough.

Chr.

Chr. I fear, hell is full of such poor sinners as thou. But how dost thou believe in Christ?

Ign. Why, I believe Christ died for sinners, and that my sins will be forgiven, through God's gracious acceptance of my sincerity and best endeavours to obey his laws.

Chr. 1. Thou believest then with a fantastical faith; for this faith is no where described in the word. 2. Thou believest with a false faith; because thou takest justification from the blood and righteousness of Christ, and applyest it to thy own. 3. This first maketh Christ not a justifier of thy person, but of thy actions; and of thy person, for the sake of thy actions. Therefore this faith is utterly deceitful, and will leave thee under wrath in the day of the Lord.

True justifying faith puts the soul, as sensible of its lost condition by the law, upon flying for refuge to the blood and righteousness of Christ. And this righteousness of his is not an act of grace, by which he maketh thy obedience acceptable to God for thy justification.

No, but Christ did and suffered what was required at our hands; and for the sake of what he did and suffered, we are pardoned and accepted of God.

Ign. And so you would have us do nothing! We may live as we list: since we are justified by faith alone!

Chr. As thy name is, so art thou. Thou art ignorant of the fruits of faith in the blood of Christ.

Chriſt. He that believeth in Chriſt, loveth God; and whoſoever loveth him keepeth his commandments.

Hope. Was Chriſt ever revealed to you?

Ign. What, you are for new revelations! And receiving the Holy Ghoſt, I ſuppoſe! I believe what both you and all the reſt of you ſay about theſe matters, is all whim and enthuſiaſm, the effects of mere imagination, or a diſtempered brain.

Hope. Why, man, *None knoweth the Son ſave he unto whom the Father revealeth him: and no man calleth Jeſus Lord, but by the Holy Ghoſt.*

Ign. That is *your* faith but it is not *mine:* yet mine, I doubt not is as good as yours; though I have not my head filled with ſo many whims and fancies.

Chr. Give me leave to put in a word: you ought not to ſpeak ſo ſlightly of this matter: for *no man can know* Jeſus Chriſt, *ſave he to whom the Father revealeth him:* and that faith whereby the ſoul layeth hold on Chriſt, muſt be wrought by *the exceeding greatneſs of his mighty power.* Of this faith I perceive thou art wholly ignorant. Awake thou that ſleepeſt. Know thyſelf. See thy own weakneſs. Fly to the Lord Jeſus, and by his righteouſneſs thou ſhalt be delivered from condemnation.

Ign. You walk ſo faſt. I cannot keep pace with you; go on, I muſt ſtay awhile behind.

Do

Do you think, ſaid *Hopeful*, that ſuch men as theſe have never any convictions of ſin?

Chr. Without doubt they have, more or leſs, but they deſperately ſtifle them.

Hope. Nay, why ſhould they ſtifle them?

Chr. 1. Becauſe they think theſe fears are wrought by the devil, which indeed are wrought of God. 2. They think alſo, they have no reaſon thus to fear, and therefore harden themſelves in preſumptuous confidence. 3. They ſee theſe fears would rob them of their beloved ſelf-righteouſneſs, and therefore reſiſt them with all their might.

* Now I ſaw in my dream, that by this time they were got over the inchanted ground, and entering into the country of *Beulah*, the way lying directly over it. They were now far beyond the *valley of the Shadow of Death*, and alſo out of the reach of giant *Deſpair*; neither could they, from this place, ſo much as ſee *Doubting-caſtle*. In this country there is no darkneſs at all, the ſun ſhining night and day; there are no ſtorms or tempeſts, but the air is always calm and ſerene. Here the flowers all the year appear in the earth, throughout the perpetual ſpring: and they continually heard the ſinging of birds, and the voice of the turtle in the land. They were now within ſight of the city they were going to; and met with ſeveral of the inhabitants of it. Yea, in this land their Lord himſelf commonly walked. It

being on the borders of heaven. In this land alſo the contract between the bride and bridegroom was renewed: and *as a bridegroom rejoiceth over the bride, ſo did their God rejoice over them.* Here they had no want of corn or wine, but abundance of all things, being in a land that flowed with milk and honey. Mean time they heard voices out of the city, loud voices, ſaying, *Say ye to the daughter of Zion, behold thy ſalvation cometh:* and all the inhabitants of the country called them, *the holy people, the redeemed of the Lord.*

As they walked in this land, they rejoiced evermore; yea, with joy unſpeakable and full of glory. And drawing near to the city, they had a more perfect view thereof. It was built of pearls and precious ſtones, and the ſtreets were paved with gold. So that *Chriſtian* with deſire fell ſick; nor indeed was *Hopeful* much better. Inſomuch that they were conſtrained to cry out, *Feed me with apples, ſtay me with flagons; for I am ſick of love.*

When they were ſtrengthened a little, they went on their way, and came nearer and nearer; where were orchards, vineyards and gardens. The gardener ſtood in the way, and leading them into the vineyard, bid them refreſh themſelves with the fruit. He alſo ſhewed them here the King's walks and arbours, where they delighted to be; and here they tarried and ſlept.

So

So I saw that when they awoke, they addreſſed themſelves to go up to the city; but the reflection of the ſun (for the city was pure gold) was ſo extremely glorious, that they were not able to behold it with open face; but only thro' a glaſs. And as they went on there met them two men in raiment ſhining like gold; alſo their faces ſhone as the light.

Theſe aſked the pilgrims, Whence they came? Where they had lodged? What difficulties and and dangers, and what comforts they had found in the way? To all which they anſwered briefly. Then ſaid they, "You have but two difficulties more, and you enter into the city."

Chriſtian then and his companion aſked them to go with them; they ſaid, "We will; but you muſt enter in by your own faith." So I ſaw in my dream that they went on together till they came in ſight of the gate.

Now I ſaw there was a deep river between them and the gate, and there was no bridge over it: at the ſight of this the pilgrims ſtopt; but the men ſaid, "You muſt go through or you cannot come to the gate."

They enquired, if there were no other way to the gate: To which they anſwered, "Yes; but there hath not any ſave two, *Enoch* and *Elijah*, trod that path ſince the foundation of the world." Then they aſked, if the waters were all of a depth? They ſaid, "No: but we can-

not help you in this cafe; for you will find them either fhallower or deeper, according to your faith."

Then they went in; but *Chriftian* began to fink, and cried out to his friend, *I fink in the deep waters: the billows go over my head, all the waves go over me.*

* Then faid *Hopeful*, " Be of good cheer, my brother, I feel the bottom, and it is good." Oh, my friend, faid *Chriftian*, *The forrows of death have compaffed me round about.* I fhall not *fee the land that floweth with milk and honey.* And with that a great darknefs and horror fell upon him, fo that he could not fee before him; alfo he loft in a great meafure, his fenfes, fo that he could not remember any of the refreftments or deliverances that he had met with before in the way of his pilgrimage. But all the words that he fpake, ftill tended to difcover the anguifh of his fpirit, and his fear that he fhould die in the river, and never enter into the gate. Here alfo the fins that he had committed, both before and after he was a pilgrim, were brought all together to his remembrance, and terrified him afrefh. He was alfo troubled with the apparition of evil fpirits, as if they would have torn him in pieces; fo that *Hopeful* here had much ado to keep his brother's head above water; yea, fometimes he funk; and then in awhile rofe up again half dead: however, he ftill endeavoured

deavoured to comfort him, saying, "I see the gate, and men standing to receive us." 'Tis you, said *Christian*, whom they stand to receive; I am as a dead man, out of mind. Surely, if I was right, he would now arise to help me. But for my sins I am brought into this snare, and now God hath forgotten me." "Not so, said *Hopeful*; but he trieth thy faith as with fire."

Then I saw that *Christian* was in a muse, and immediately *Hopeful* said, "Be of good cheer; thy faith hath saved thee. Jesus Christ maketh thee whole."

And with that *Christian* broke out with a loud voice, "I see him, I see him again!" And he tells me, *When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.* Then he presently found ground to stand on, and the rest of the water was but shallow, till they came to land. Upon the bank they saw the two shining men again, who there waited for them; and as soon as they were come out of the water, they saluted them saying, *We are ministring spirits, sent forth to minister to the heirs of salvation.* Thus they went along towards the gate. Now the city stood on a mighty hill, but the pilgrims went up the hill with ease, having left their mortal garments behind them in the river. Though therefore the foundation on which the city was

built, was higher than the clouds, they mounted up with ſpeed, through the regions of the air, flying as upon the wings of the wind.

The talk they had mean while with the ſhining ones was concerning the glory of the place. There, ſaid they, with the innumerable company of angels, are the ſpirits of juſt men made perfect. There is the paradiſe of God, wherein you will ſee the *tree of life*, and eat of the fruits thereof. You ſhall be cloathed with light and immortality as with a garment. All tears will be wiped from your eyes, and you will know no more pain, or ſorrow, or death; for the former things are paſt away. You are now going to *Abraham*, *Iſaac*, and *Jacob*, to the patriarchs and prophets, to the righteous men of all ages, whom God in their generations *took away from the evil to come*; *and that are now reſting upon their beds*, *each one walking in his righteouſneſs*.

They aſked, and what are we to do when we are there? It was anſwered, "You are there to receive the comforts of all your toils that are paſt, and to have joy for all your ſorrow. You are to reap what you have ſown, even the fruit of all your prayers and tears, and works, and ſufferings. And there you will enjoy the perpetual ſight of the Holy One; yea, you ſhall *ſee him as he is:* and ſhall love, and praiſe, and ſerve him, and magnify his name all the days of eternity."

"And

" And when the Son of Man ſhall come in his glory, you ſhall come with him in the clouds of heaven; you ſhall ſit with him in the ſeat of judgment, when he paſſeth ſentence on all the workers of iniquity. Alſo, when he ſhall return to the throne of his Majeſty on high, you ſhall go up too, with the ſound of the trump, and drink of thoſe rivers of pleaſure, which flow at his right-hand for evermore."

Now, while they were thus drawing near the gate, behold a company of the heavenly hoſt came out to meet them; to whom their conductors ſaid, "Theſe are the men that have loved our Lord while they were in the world, and that have left all for his ſake; and we have brought them hither, that they may go and ſee their Redeemer's face with joy." Then the heavenly hoſt gave a great ſhout, ſaying, *Bleſſed are they that are called to the marriage-ſupper of the Lamb.*

They then compaſſed them round on every ſide, ſome having trumpets in their hands, and continually ſounding as they went, and praiſing Him that liveth for ever and ever. In the meantime both their looks and geſtures ſhewed how welcome *Chriſtian* and *Hopeful* were.

Now when they were come up to the gate, they ſaw writ over it in letters of gold, *Bleſſed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.*

Then the ſhining ones called to them within the gate, ſaying, "Theſe are come from the city of *Deſtruction*, through the love they bear to our King." They then gave in their certificates, which they had received at the beginning. Theſe were carried to the King, who immediately ſent, and commanded to open the gate, that *the righteous nation*, ſaid he, *that keepeth the truth, may enter in.*

Now I ſaw in my dream, that theſe two men went in at the gate, and lo! as they entered they were transfigured, and their raiment was glittering, and white as ſnow. There were alſo given to them golden harps, wherewith to praiſe him that ſat upon the throne, and the Lamb that liveth for evermore. It was then ſaid to them, *Well done, good and faithful ſervants, enter ye into the joy of your Lord.*

Juſt then *Ignorance* came to the river-ſide, and got over with little difficulty: for one *Vain-hope*, a ferryman happening to be there, carried him over in his boat. So he aſcended the hill, and coming up to the gate, immediately began to knock. He was aſked by them that were within, "Whence do you come? and what would you have?" He anſwered, "I have eat and drank in the preſence of the King, and he hath taught in our ſtreets." They aſked again, "Have you any certificate?" But he anſwered never a word. So they told the King, who commanded,

commanded, and they bound him hand and foot, and took him up and carried him through the air, to the door that I saw on the side of the hill, and cast him in there. Then I saw that there was a way to hell, even from the gates of heaven. So I awoke.

A Word of Advice to

SAINTS and SINNERS.

* 1. A WORD of advice to my own heart and thine. Thou partakeſt of the ordinances of God. Thou doſt well. But if thou haſt not the blood of Chriſt at the root of all, they will prove but painted pageantry to go to hell in.

Try every day, on what bottom thy hope of glory is built, and whether it was laid by the hand of Chriſt. If not it will never be able to endure the ſtorm that muſt come againſt it. Satan will throw it all down, and great will be the fall thereof.

* *Glorious profeſſor!* Thou ſhalt be winnowed; every vein of thy profeſſion will be tried to the purpoſe: 'tis terrible to have it all come tumbling down, and to find nothing to bottom upon.

* *Soaring profeſſor!* See to thy waxen wings betimes; they will melt with the heat of temptations.

tations. What a misery is it, to trade much, and break at length; and to have no stock, no foundation laid for eternity!

* *Gifted professor!* Look there be not a worm at the root that will spoil all thy fine gourd, and make it die about thee, in a day of scorching: look over thy soul daily, and ask, Where is the blood of Christ to be seen upon it? Many eminent professors have come at length to cry out, *Undone, undone to all eternity!*

2. Consider the greatest sins may be hid under the greatest duties. See the wound that sin hath made in thy soul be perfectly cured by the *blood of Christ*; not skinned over with duties, humblings, enlargements. Apply what thou wilt besides the *blood of Christ*, it will poison the sore. Thou wilt find that sin was never mortified truly; nothing can kill it but the beholding *Christ's righteousness*.

Nature can afford no balsam fit for the cure of a soul. Healing from *duty*, and not from Christ, is the most desperate disease. Poor ragged nature, with all its highest improvements, can never spin a garment fine enough to cover the soul's nakedness. Nothing is fit for that use, but *Christ's perfect righteousness*.

Whatsoever is of nature's putting on, Satan will come and plunder it, and leave the soul naked and open to the wrath of God. All that nature can do will never make up the least dram

of grace that can mortify ſin, or look Chriſt in the face one day.

3. Thou goeſt on hearing, praying, and receiving, yet miſerable mayſt thou be. Look about thee; didſt thou ever ſee Chriſt to this day in diſtinction from all other excellencies and righteouſneſs in the world, and all of them falling before the majeſty of his love and grace!

* If thou haſt ſeen Chriſt truly, thou haſt ſeen pure grace, pure righteouſneſs, far exceeding all ſin and miſery. If thou haſt ſeen Chriſt, thou wouldſt not do a duty without him for ten thouſand worlds. If ever thou ſaweſt Chriſt, thou ſaweſt him a *rock*, higher than Satan or ſin; and this *rock* doth follow thee, and there will be a continual dropping of honey and grace out of it to ſatisfy thee. Examine, if ever thou haſt beheld Chriſt as *the only begotten of the Father*, full of grace and truth. Be *ſure* thou art come to Chriſt, that thou ſtandeſt upon *the rock of ages*, haſt anſwered to his call to *thy* ſoul, haſt cloſed with him for juſtification.

* 4. Men *talk* bravely of believing; but few *know* it. Chriſt is the myſtery of the ſcripture. Grace the myſtery of Chriſt. Believing is the moſt wonderful thing in the world. Put any thing of thine own to it, and thou ſpoileſt it; Chriſt will not ſo much as look at it for believing. When thou comeſt to Chriſt, thou muſt leave

leave behind thee thy *own* righteouſneſs, and bring nothing but thy *ſin*. (Oh that is hard!) Leave behind all thy holineſs, and bring nothing but thy *wants* and *miſeries*, elſe Chriſt is not fit for thee, nor thou for Chriſt. Chriſt will be a pure Redeemer, and thou muſt be an *undone* ſinner, or Chriſt and thou will never agree. It's the hardeſt thing in the world to take Chriſt *alone* for righteouſneſs: that's to acknowledge him Chriſt. Join any thing to him of *thy own*, and thou *un-Chriſt's* him.

Whatever comes in when thou goeſt to God for acceptance, (beſides Chriſt) call it *anti-chriſt*; bid it be gone; make only Chriſt's righteouſneſs triumphant; all beſides that, is *Babylon*, which muſt fall if Chriſt ſtand; and thou ſhalt rejoice in the day of the fall thereof. Chriſt *alone* did tread the wine-preſs, and there was none with him. If thou join any thing to Chriſt, Chriſt will trample upon it in fury and anger, and ſtain his raiment with the blood thereof. Thou thinkeſt it eaſy to *believe:* was ever thy faith tried with a thorough ſight of ſin? Was it ever put to grapple with Satan, and the wrath of God lying upon the conſcience? When thou waſt in the mouth of hell, then did God ſhew thee Chriſt a ranſom? If then thou couldſt ſay, *Oh I ſee grace enough in Chriſt!* Thou mayſt ſay that which is the biggeſt word in the world, *thou believeſt*; but untried faith is uncertain faith.

5. To

* 5. To believing, there must go a clear conviction of sin, and the merits of the *blood of Christ*, and of Christ's willingness to save upon this consideration merely, *that thou art a sinner:* things all harder than to make a world. All the power in nature cannot get up so high, in a storm of sin and guilt, as really to believe there is any willingness in Christ to save. When Satan chargeth sin upon the conscience, then to charge it upon *Christ*, that is gospel like. That is to make him Christ, he serves for that use. To accept his *blood alone* for salvation, that is the sum of the gospel. When the soul, in all duties and distresses, can say, nothing but Christ for justification, sanctification, redemption; not humblings, not duties, not graces, that soul hath got above the reach of the billows.

All Satan's advantages are laid in *self-righteousness*. God pursueth this by setting Satan upon thee; this must be torn from thee; this alone hinders Christ from coming in; and till Christ come in, guilt will not go out; and where guilt is, there is hardness of heart.

6. When guilt is raised up, take heed of getting it allay'd any way but by Christ's *blood*. Make Christ thy peace, not thy duties, thy tears: Christ thy righteousness, not thy graces. Look at Christ and do as much as thou wilt. Stand with all thy weight upon Christ's righteousness; take heed of having one foot on thy *own* righteousness,

teouſneſs, another on Chriſt's. Till Chriſt come and ſit on high upon a throne of grace, there is nothing but guilt and terror, the ſoul hanging between hope and fear, which is an un-goſpel ſtate.

He that fears to ſee the utmoſt hell of his own heart, ſuſpects the merit of Chriſt. Be thou never ſuch a ſinner, try Jeſus Chriſt *the righteous*. In all doubtings, fears, ſtorms of conſcience, look at Chriſt continually. Do not argue with Satan (he deſires no better) bid him go to Chriſt, and he will anſwer him; it is his office to be our advocate, his office to anſwer juſtice, and he is ſworn to that office. Put Chriſt upon it. If thou wilt do any thing thyſelf, as to ſatisfaction for ſin, thou renounceſt Chriſt the righteous.

* 7. Satan may alledge ſcripture, but he cannot anſwer ſcripture. It is Chriſt's word of mighty authority; Chriſt foiled Satan with it. In all the ſcripture there is not an ill word againſt a *poor* ſinner, ſtript of his *own* righteouſneſs. Nay, it plainly points out this man for the grace of the goſpel, and none elſe. Believe but Chriſt's willingneſs, and that will make *thee* willing. If thou find thou canſt not believe; remember it is Chriſt's work to make thee believe. Put him upon it. He works to will and to do. Mourn for thy unbelief, which is ſetting up guilt above Chriſt; an undervaluing the merits of Chriſt, accounting his *blood* an unholy, a common, and unſanctifying thing.

Thou

Thou complaineſt much of thyſelf. Doth thy ſin make thee look more at Chriſt; leſs at thyſelf? That is right; elſe complaining is but hypocriſy. To be looking at duties and graces, when thou ſhouldeſt be looking at Chriſt, that is pitiful: looking at them will but make thee proud; looking at Chriſt will make thee humble. In all thy temptations, be not diſcouraged. Thoſe ſurges may be (not to break thee, but) to heave thee off thyſelf, on the rock Chriſt.

Thou mayſt be brought low, even to the brink of hell, ready to tumble in; thou canſt not be brought lower than the belly of hell, yet there thou mayſt look towards the holy temple. Into the *old* temple none might enter but purified ones, and with an offering too. But now Chriſt is our temple, to whom none muſt come but *ſinners*, and that without any offering, but his *own blood* once offered.

8. Thou thinkeſt, oh, what a monument of grace ſhould I be! There are many thouſands as rich monuments as thou. The greateſt ſinner did never paſs the grace of Chriſt. When the clouds are blackeſt, then look towards Chriſt, the ſtanding pillar of the Father's love. His blood ſpeaks reconciliation, redemption, liberty, nighneſs to God. Not a drop of his blood ſhall be loſt. Stand and hearken what God will ſay, for he will ſpeak peace to his people, that they return no more to folly. He ſpeaks grace, mercy, and peace. That is the language of the Father

ther and of Chriſt. Wait for Chriſt's appearing, as the morning ſtar. He ſhall come as certain as the morning, as refreſhing as the rain.

* The ſun may as well be hindered from riſing, as Chriſt the Son of righteouſneſs. Look not a moment off Chriſt. Look not upon ſin, but look upon Chriſt alſo. In every duty look at Chriſt, before duty, to pardon; in duty, to aſſiſt; after duty, to accept. Without this it is but carnal, careleſs duty. Let ſin break thy heart, but not thy hope in the goſpel.

9. If thou haſt looked at works, duties, qualifications, more than at the merits of Chriſt, it will coſt thee dear. No wonder thou goeſt complaining; graces may be evidences, but the merits of Chriſt muſt be the foundation of thy hope.

When we come to God, we muſt bring nothing but Chriſt with us. Any ingredients of our own, will poiſon faith. He that builds upon duties or graces, knows not the merits of Chriſt. This makes believing ſo hard, ſo far above nature; if thou believeſt, thou muſt every day renounce thy obedience, thy ſanctification, thy duties, thy graces, and nothing but Chriſt muſt be held up. Thou muſt take from God's hand. Chriſt is the gift of God. Faith is the gift of God. Pardon a free gift. Ah, how nature ſtorms, frets, rageth at this, that all is of *gift*, and it can purchaſe nothing with tears and duties;

duties; that all its workings are excluded, and of no value in heaven!

Conſider, didſt thou ever yet ſee the merits of Chriſt, and the infinite ſatisfaction made by his death? Didſt thou ſee this when the burthen of ſin and the wrath of God lay heavy on thy conſcience? That is grace. The greatneſs of Chriſt's merit is not known but to a poor ſoul at the greateſt loſs. * Slight convictions will but have ſlight prizings of Chriſt's blood and merits.

* 10. *Deſpairing ſinner!* Thou lookeſt on thy right hand and on thy left, ſaying, *Who will ſhew us any good?* Look at Chriſt and be ſaved, all ye ends of the earth. There is none elſe. He is a Saviour, and there is none beſides him. Look any where elſe, and thou art undone. God will look at nothing but Chriſt, and *thou* muſt look at nothing elſe. Chriſt is lifted up on high (as the brazen ſerpent in the wilderneſs) that ſinners at the ends of the earth, at the greateſt diſtance may ſee him. The leaſt ſight of him will be ſaving, the leaſt touch healing to thee; and God intends thou ſhouldſt look on him, for he hath ſet him on a high throne of glory, in the open view of all poor ſinners. Thou haſt infinite reaſon to look on him. For he will bear thy burdens; he will forgive, not only till ſeven times, but ſeventy times ſeven. It put the faith of the apoſtle to it to believe this, *Luke* xvii. 4, 5. becauſe *we* are heard to forgive, we think Chriſt is hard.

11. Hear

11. Hear what he said, *I have found a ranſom. In him I am well pleaſed.* God will have nothing elſe; nothing elſe will do thee good, or ſatisfy conſcience but Chriſt, who ſatisfied the Father. God doth all upon the account of Chriſt. Thy deſerts are hell, wrath, rejection. Chriſt's deſerts are life and pardon. He will not only *ſhew* thee the one, but he will give thee the other. It is Chriſt's own glory and happineſs to pardon. Conſider, while Chriſt was upon earth, he was more among Publicans and Sinners than among *Scribes* and *Phariſees*: and he hath the ſame love now in heaven; he is God and changeth not. He went through all temptations, ſorrows, deſertions; and hath drank the bittereſt of the cup, and left thee the ſweet; the condemnation is out. Chriſt drank up all the Father's wrath at one draught; and nothing but ſalvation is left for thee. Thou ſayſt thou canſt not believe, thou canſt not repent: fitter for Chriſt, if thou haſt nothing but ſin and miſery. Go to Chriſt with all thy impenitency and unbelief, to get faith and repentance; that is glorious. Tell Chriſt, *Lord, I have brought no righteouſneſs, no grace to be juſtified by; I am come for thine, and muſt have it.* We would be bringing to Chriſt, and that muſt not be; not a penny of nature's higheſt improvements will paſs in heaven.

12. To ſay in compliment, *I am a ſinner,* is eaſy; but to pray with the Publican indeed, *Lord, be merciful to me a ſinner,* is the hardeſt

prayer

prayer in the world. It is eaſy to ſay, *I believe in Chriſt*; but not to ſee him full of grace and truth, *of whoſe fullneſs thou mayſt receive grace for grace.* It is eaſy to profeſs Chriſt with the mouth; but to confeſs him with the heart, that is above fleſh and blood. Many call Chriſt *Saviour*; few know him ſo. To ſee grace and ſalvation in Chriſt is the greateſt ſight in the world; none can do that, but at the ſame time they ſhall ſee that glory and ſalvation are theirs. I may be aſhamed to think that to this day I have known ſo little of the blood of Chriſt, which is the main thing of the goſpel. A chriſtleſs, formal profeſſion is the blackeſt ſight next to hell. Thou mayſt have many good things, and yet one thing may be wanting, that may make thee go away ſorrowful from Chriſt. Thou haſt never ſold all thou haſt, never parted with *all* thine own righteouſneſs. Thou mayſt be high in duty, and yet a perfect adverſary to Chriſt. In every prayer, in every ordinance, labour after ſanctification to thy utmoſt; but make not a Chriſt of it to ſave thee; if ſo, it muſt come down one way or other. Chriſt's infinite ſatisfaction, not thy ſanctification, muſt be juſtification before God. When the Lord ſhall appear terrible out of his holy place, fire ſhall conſume that as hay and ſtubble. This will be found religion, only to bottom all upon the everlaſting mountains of God's love and grace in Chriſt, to live continually in the ſight of Chriſt's infinite merits (they

are

are ſanctifying, without them the heart is carnal) and in thoſe ſights to ſee the full vileneſs of ſin, and to ſee all pardoned; in thoſe ſights to pray and hear, ſeeing all thy weak performances accepted continually, to trample upon all thy own righteouſneſs, and be found continually in the righteouſneſs of Chriſt only. Without the blood of Chriſt on the conſcience, all is dead ſervice.

13. Search the ſcriptures daily, as mines of gold, wherein the heart of Chriſt is laid. Watch againſt conſtitutional ſins; ſee them in their vileneſs, and they ſhall never break out into act. Keep always an humble, empty, broken frame of heart, ſenſible of any ſpiritual miſcarriage, obſervant of all inward workings, fit for the higheſt communications. Keep not guilt in the conſcience, but apply the blood of Chriſt immediately. God chargeth ſin and guilt upon thee, to make thee look to Chriſt the brazen ſerpent.

Judge not Chriſt's love by providence, but by promiſes. Bleſs God for any way whereby he keeps the ſoul awakened and looking after Chriſt: better ſickneſs and temptations, than ſecurity and ſlightneſs.

* A ſlighty ſpirit will turn a profane ſpirit, and will *ſin* and *pray* too. Slightneſs is the bane of profeſſion. If it be not rooted out of the heart by conſtant and ſerious dealings with, and beholdings of Chriſt in duties, it will grow more

ſtrong

ſtrong and more deadly, by being under church ordinances. Be ſerious and exact in duty, having the weight of it upon thy heart; but be as much afraid of grounding thy comfort on duties as on ſins. Comfort from any hand but Chriſt is deadly. Be much in prayer, or you will never keep up much communion with God. As you are in cloſet prayer, ſo you will be in all other ordinances.

14. Be true to truth, but not turbulent and ſcornful; reſtore ſuch as are fallen, with all the bowels of Chriſt. Set the broken disjointed bones with the grace of the goſpel! Deſpiſe not the weak; thou mayſt come to wiſh to be in the condition of the meaneſt of them. Be faithful to others infirmities, but ſenſible of thine own. Viſit ſick beds and deſerted ſouls much; they are excellent ſcholars in experience.

Abide in your calling. Be dutiful to all relations as to the Lord. Be content with little of the world; little will ſerve. Think every little much, becauſe unworthy of the leaſt. Think every one better than thyſelf; loathing thyſelf as one fit to be trampled on by all ſaints. See the vanity of the world and love nothing but Chriſt. Mourn to ſee ſo little of Chriſt in the world. To a ſecure ſoul Chriſt is but a fable, the ſcripture but a ſtory. Mourn to think how many are under church order that are not under grace. Prepare for the croſs; welcome it; bear it triumphantly like Chriſt's croſs, whether,

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ſcoffs, mockings, contempt, impriſonments.—But ſee it be Chriſt's croſs, not thine own.

15. Sin will hinder from glorying in the croſs of Chriſt. And omitting little things againſt light may breed hell in the conſcience, as well as committing the greateſt ſins. If thou haſt been taken out of the belly of hell into Chriſt's boſom, and made ſit among princes in the houſhold of God, Oh, how ſhouldeſt thou live as a pattern of mercy!—Redeemed, reſtored ſoul, what infinite ſums doſt thou owe Chriſt! With what zeal ſhouldſt thou walk, and do every duty! Sabbaths, what praiſing days ſhould they be to thee!—Church fellowſhip! What a heaven, a being with Chriſt, and angels, and ſaints! What a drowning of the ſoul in eternal love, as a burial with Chriſt, dying to all things beſides him! Every time thou thinkeſt of Chriſt be aſtoniſhed; and when thou ſeeſt ſin, look at Chriſt's grace, that did pardon it; and when thou art proud, look at Chriſt's grace, that ſhall ſtrike thee down in the duſt.

* Remember Chriſt's time of love. When thou waſt naked, then he choſe thee. Canſt thou ever have a proud thought? Remember whoſe arms ſupported thee from ſinking, and delivered thee from the loweſt hell, and ſhout in the ears of angels and men, and for ever ſing praiſe, praiſe! Grace, grace! Daily repent and pray; and walk in the ſight of grace, as one that

that hath the anointings of grace upon thee. Remember thy ſins, Chriſt's pardonings; thy deſerts, Chriſt's merits; thy weakneſs, Chriſt's ſtrength; thy pride, Chriſt's humility; thy guilts, Chriſt's new application of his blood; thy wants, Chriſt's fulneſs; thy temptations, Chriſt's tenderneſs; thy vileneſs, Chriſt's righteouſneſs.

16. Trifle not with ordinances. Be much in meditation and prayer. Wait diligently upon all opportunities of hearing. We have need of doctrine, reproof, exhortation, conſolation, as the tender herb and the graſs hath of the rain, the dew, the ſmall rain, and ſhowers. Do all thou doſt as unto Chriſt, as immediately dealing with Chriſt Jeſus, as if he were looking on thee, and thou on him, and fetch all thy ſtrength from him.

* Obſerve what holy motions you find in your ſouls to duties; prize the leaſt good thought thou haſt of Chriſt. The leaſt good word thou ſpeakeſt of him from the heart, is rich mercy: O bleſs God for it! Obſerve, if every day you have the Day-ſpring from on high, with his morning dews of mourning for ſin, conſtantly viſiting thee. Have you the bright morning ſtar, with freſh influences of grace and peace conſtantly ariſing, and Chriſt ſweetly greeting the ſoul in all duties? What duties make not more ſpiritual, will make more carnal; what do not

not quicken and humble, will deaden and harden.

17. *Judas* had a ſop: but *John* leaned on Chriſt's boſom; that's the poſture in which we ſhould pray, and hear, and perform all duties. Nothing but lying in that boſom will diſſolve all hardneſs of heart, and make thee to mourn kindly for ſin. That will humble indeed, and make the ſoul cordial to Chriſt, and ſin vile to the ſoul. Never think thou art as thou ſhouldſt be, until thou come to this, always to ſee and feel thyſelf lying in the boſom of Chriſt, who is in the boſom of his Father. Come and move the Father for a ſight of Chriſt, and you ſhall be ſure to ſpeed; you can come with no requeſt that pleaſeth him better; he gave him out of his own boſom for that very end, to be held up before the eyes of all ſinners, as the everlaſting monument of his Father's love.

Looking at the natural ſun weakeneth the eye. The more you look at Chriſt, the ſon of righteouſneſs, the ſtronger and clearer will the eye of faith be. Look but at Chriſt, you will love him, and live on him. Think on him continually; keep the eye conſtantly upon Chriſt's blood, or every blaſt of temptation will ſhake you. If you will ſee ſin's ſinfulneſs, to loath it and mourn, do not ſtand looking on ſin only, but look upon Chriſt as ſuffering and ſatisfying. If you would ſee your grace, your ſanctification, do not ſtand gazing upon them, but look at Chriſt's righte-

ouſneſs firſt; look at your grace in the ſecond place.

18. * Have nothing to do with thy graces and ſanctification till thou haſt ſeen Chriſt firſt. He that looks upon Chriſt through his graces, is like one that ſees the ſun in water, which wavereth and moveth as the water doth. Look upon Chriſt as ſhining in the firmament of the Father's love, and you will ſee him in his own glory. Pride and unbelief will put you upon ſeeing ſomewhat in yourſelf firſt; but faith will have to do with none but Chriſt, who muſt ſwallow up thy ſanctification as well as thy ſin. He that ſets up his ſanctification to look at firſt, he ſets up the greateſt idol, which will ſtrengthen his doubts and fears. Do but look off Chriſt, and preſently (like *Peter*) you ſink in doubts.

If you would pray and cannot, and ſo are diſcouraged, ſee Chriſt praying for you: if you are troubled, ſee Chriſt your peace leaving you peace when he went up into heaven, again and again charging you not to be troubled, ſo as to obſtruct your comfort or your believing. He is now upon the throne, having ſpoiled upon his croſs all whatſoever can hurt or annoy thee: he hath borne all thy ſins, ſorrows, troubles, temptations, and is gone to prepare manſions for thee.

19. * Thou who haſt ſeen Chriſt all, and thyſelf abſolutely nothing, who makeſt Chriſt all thy life,

life, and art dead to all righteouſneſs beſides; do Chriſt this one favour for all his love to thee, love all his poor ſaints, (the meaneſt, the weakeſt, notwithſtanding any difference in judgment) they are engraven on his heart, let them be ſo on thine. *Pray for the peace of Jeruſalem, they ſhall proſper that love thee.* Pſal. cxxii. 6.

CHRISTIAN LETTERS.

By Mr. JOSEPH ALLEINE.

To the READER.

THE letters of Mr. *Samuel Rutherford*, have been generally admired by all the children of God, into whose hands they have fallen, for the vein of piety, trust in God, and holy zeal, which runs through them. The same piety, zeal, and confidence in God, shine through all the letters of Mr. *Alleine:* so that in this respect he may well be stiled, the *English Rutherford.* But yet there is a very discernible difference between them: in piety and fervour of spirit they are the same: but the fervour of the one more resembles that of St. *Paul*, of the other, that of St. *John.* They were both men of the most intrepid courage: but in love Mr. *Alleine* has the pre-eminence. He seems to excel in bowels of mercies, meekness, gentleness, in tenderness, mildness, and sweetness of spirit, even to his bitterest enemies. I do not therefore scruple to give

give these letters the preference, even to Mr. *Rutherford's:* as expressing, in a still higher degree, the love that is *long-suffering and kind*, which *is not provoked*, which *thinketh no evil*, and which *hopeth, believeth, and endureth all things.*

LONDON, JOHN WESLEY.
March 7, 1767.

LETTER I.

To his wife concerning his acceptance of Taunton.

My dear heart,

BY this time I hope thou hast received mine, touching *Taunton*. I find my heart much inclining that way. I will tell thee the principles upon which I go.

First, I lay this for a foundation, That a man's life consists not in the abundance of the things that he possesseth. It was accounted a wise prayer that *Agur* put up, to be fed with food convenient for him. And certain it is, that where men have least of the world, they esteem it least, and live more by faith in God, casting their care and burden upon him. O the sweet breathing of *David's* soul! The strong actings of his faith when his condition was low and mean? How fully doth he rely upon God.

And certainly could we that are unexperienced, but feel the thorns of thoſe cares and troubles, that there are in gathering and keeping much, and the danger when riches increaſe of ſetting our hearts upon them, we ſhould prize the happineſs of a middle condition. Doubtleſs, godlineſs with contentment is great gain. *Seekeſt thou great things for thyſelf* (ſaid the prophet to *Baruch*) *ſeek them not.* Certainly a good conſcience is a continual feaſt, and enough for a happy life.

* *Secondly*, I take this for an undoubted truth, that a dram of grace is better than a talent of wealth; and therefore ſuch a place where we have little to do with the world to take off our thoughts from the things of eternity, and have the advantage of abundance of means, and the daily opportunities of warming our hearts with the bleſſed ſociety of Chriſtians, is (if we paſs a true ſpiritual judgment) without compariſon before another place, void of thoſe ſpiritual advantages. Let us think, what though our purſes may thrive better in a place of large maintenance; yet where are our ſouls like to thrive any way anſwerable to what they are in this? We ſhould have but little in the world, but what is this, if it be made up to us, in communion with God and his people? If we thrive in faith, and love, humility, and heavenly-mindedneſs, what matter is it, though we do not raiſe ourſelves in the world? Oh! Who would leave ſo much grace,

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and ſo much comfort in communion with Chriſt and his ſaints. for the probabilities of living a little more handſomely. 'Tis a ſtrange thing to ſee how Chriſtians generally judge. What is it worth a year? Is the maintenance certain? What charges are there like to be? Theſe are the queſtions we commonly aſk firſt, when we ſpeak of ſettling. But alas, though thoſe things are to be conſidered too, yet what good am I like to do? What good am I like to get? Theſe ſhould be the chief things we ſhould judge by. What if we have but a little in the world? Why then we muſt keep but a ſhort table, and give the meaner entertainment to our friends. O, but will not this be abundantly made up, if we have more outward and inward peace? Let others hug themſelves in their corn, and wine, and oil, in their fat livings, and their large tables, if we have more of the light of God's countenance, who would change with them?

Thirdly, That the ſureſt way to have any outward mercy, is to be content to want it. When men's deſires are over-eager after the world, they muſt have thus much a year, and a houſe well furniſhed, and wife, and children, thus and thus qualified, God doth uſually, break their wills by denying them, as one would croſs a froward child of his ſtubborn humour: or elſe puts a ſting into them, that a man had been as well without them. The beſt way to get riches, is out of doubt to ſet them loweſt in one's deſires.

Solomon found it so: he did not ask riches, but wisdom, but God was so pleased, that he threw in them into the bargain. Nothing sets God's mercies farther off than the want of free submission to want them. Certainly, God will never be behind hand with us. Let our care be to build his house, and let him alone to build ours.

* *Fourthly*, That none ever was, or ever shall be, a loser by Jesus Christ. Many have lost much for him, but never did, never shall any lose by him. Take this for a certainty, whatsoever outward comforts we leave, or outward advantages, that we may glorify him in our services, and enjoy him in all his ordinances more than other-where we could, we shall receive an hundred fold in this life. 'Tis a sad thing to see how little Christ is trusted; men will trust him no farther than they can see him. Alas, hath he not a thousand ways, both outward and inward, to make up a little outward advantage to us? Have any ventured themselves upon him in his way, but he made good every promise to them? Let us therefore exercise our faith, and stay ourselves on the promise, and see if ever we are ashamed of our hope.

Fifthly, That what is wanting in the means, God will make up in the blessing. This I take for a certain truth, while a man commits himself and his affairs to God, and is in any way that God put him into: and if a man have but a little income,

income, if he have a great bleſſing, that will make it up. Alas, we muſt not account of mercies by the bulk. What if another have a pound to my ounce, if mine be gold for his ſilver, I will never change with him. As 'tis not bread that keeps men alive, but the word of bleſſing that proceedeth out of the mouth of God; ſo 'tis not the largeneſs of the means, but the bleſſing of the Lord that maketh rich. Oh! If men did but believe this they would not graſp ſo much of the world as they do. Well, let others take their courſe, and we will take ours, to wait upon God by faith and prayer: let others toil to enlarge their income, we will pray God to enlarge our bleſſing, and I doubt not but we ſhall prove the gainers.

Sixthly, That every condition hath its ſnares, and troubles, and therefore we may not expect to be without them wherever we be; only that condition is moſt eligible that hath feweſt and leaſt. I cannot object any thing againſt the propoſal of *Taunton*, but the meanneſs of the maintenance. And let us conſider how inconſiderable this inconvenience is, in compariſon of thoſe we muſt reckon upon meeting with, if God caſt us into another place. Upon theſe conſiderations, I find my heart much inclined to accept of their offer at *Taunton*. I beſeech thee to weigh the matter and tell me thy thoughts, and which way thy ſpirit inclines, for I have always reſolved the place I ſettled in ſhould be to thy con-

tent. I have been so large in delivering my judgment, that I must thrust up my affections into a corner. Well, though they have but a corner in my letter, I am sure they have room enough in my heart: but I must conclude; the Lord keep thee my dear, and cherish thee for ever in his bosom; farewell, mine own soul.

I am, as ever, thine own heart,

OXON, *May* 27, 1659. JOS. ALLEINE.

LETTER II.

To my most dearly beloved, my Christian friends in Taunton, *salvation.*

Most loving brethren,

I Shall never forget your old kindnesses; would I never so fain forget them, yet I could not, they are so continually renewed; for there is never a day but I hear of them: nay, more than hear of them, I feel and taste them. The God that hath promised they that give to a *prophet* but a cup of cold water, shall receive a *prophet*'s reward: he will recompense your labour of love, your fervent prayers, your care for my welfare, and your bountiful supplies. I do and will bless the Lord as long as I live, that he hath cast my lot in so fair a place, to dwell in your communion; and especially to go in and out before you, and

and to be the meſſenger of the Lord of hoſts to you, to proclaim his law, and to preach his excellencies, to be his ſpokeſman to you, and to woo for him, to eſpouſe you to one huſband, and to preſent you as a chaſte virgin unto Chriſt. Lord! how unworthy am I, of this glorious dignity, which I verily believe the brighteſt angels in heaven would be glad of! I cannot repent, notwithſtanding all the difficulties that attend his deſpiſed ſervants, and that are like to attend them; I have ſet my hand to his plough; and when I was entered into the ſacred office, I told you, "Moſt gladly do I take up this office with all the perſecution, affliction, difficulties and inconveniences that do and may attend it." And bleſſed be God, I am through his goodneſs of the ſame mind ſtill; and my tribulations for Chriſt, confirm my choice and reſolution to ſerve him with much more than my labours. * Brethren, let them take up with the world that have no better portion; be content that they ſhould bear away the riches, and preferments, and glory, and ſplendor of the world. Alas! You have no reaſon to envy them: verily they have a lie in their right-hand: Ah! How ſoon will their hopes fail them! How ſoon will the crackling blaſt be out, and leave them in eternal darkneſs! They ſhall go to the generation of their fathers, they ſhall never ſee light; like ſheep they ſhall be laid in their graves, and the upright ſhall have dominion over them in the morning. But for you, my brethren,

I am jealous that none of you ſhould come ſhort of the glory of God. I am ambitious for you that you ſhould be all the heirs of an endleſs life, of the inheritance incorruptible, undefiled, and that fadeth not away.

Ah my brethren! Why ſhould you not be all happy? I am jealous for you with a godly jealouſy, leſt a promiſe being left you of entering into his reſt, any of you ſhould come ſhort of it. O look diligently, leſt any man fail of the grace of God! How it grieves me that any of you ſhould fall ſhort of mercy at laſt! That any of that flock over which the Holy Ghoſt made me overſeer, ſhould periſh: when Chriſt hath done ſo much for you, and when we, (through his grace,) have done ſomewhat to ſave them. Ah dear brethren! I was in great earneſt with you, when I beſought you out of the pulpit, many a time, to give a bill of divorce to your ſins, to accept of the mercy that in the name of God Almighty I did there offer to you. Alas! how it pitied me to look over ſo great a congregation, and to think that I could not for my life, perſuade them, one quarter of them, to be ſaved? How it moved me to ſee your diligence in flocking to the moſt hazardous opportunities, ſince the law forbad my public preaching; and yet to think that many of you that went ſo far, were like to periſh for ever for want of going farther! How fain would I carry you farther than the outward profeſſion: O, how loath am I to leave you there? How troubled to think

think that any of you ſhould hazard much for religion, and yet miſcarry for ever by the hand of ſecret pride or untamed paſſion, or an unbridled tongue, or which I fear moſt of all, a predominant love of the world in your hearts. Alas, is there no remedy, but I muſt carry you to heaven's gate and leave you there? Oh, that I ſhould leave the work of your ſouls but half done; and bring you no farther than the *almoſt* of Chriſtianity! Hear, O my people, hear! Altho' I may command you, upon your utmoſt peril, in the name of the Lord Jeſus that ſhall ſhortly judge you, I beſeech you, I warn you as a father doth his children: to look to the ſecuring of your everlaſting condition: take heed of reſting in the outer part of religion, but be reſtleſs till you find a thorough change within, that you are quite new in the bent of your hearts; for here is the main of religion: for Chriſt's ſake, for your ſoul's ſake look to it, that you build upon the rock, that you unfeignedly deliver yourſelves to the Lord to be under his command, and at his diſpoſal in all things. See that you make no exceptions, no reſerve, that you caſt over-board all your worldly hopes, and count upon parting with all for Chriſt: that you take him alone for your whole happineſs. Wonder not that I often inculcate this: if it be well here, it is well all; if unſound here, the error is in the foundation, and you are undone. Brethren, I ſee great trials coming, when we ſhall ſee profeſſors fall like leaves

leaves in autumn. Therefore is it that I would ſo fain have you look to your ſtanding, and to ſecure the main. O make ſure whatever you do; get and keep your evidences clear! How dreadful would your temptation be, if you ſhould be called to part with all for Chriſt, and not be ſure of him neither! Get a clear underſtanding of the terms of life, which I have ſet before you in that form of covenanting with God in Chriſt, that I commended to you. I would that none of you ſhould be without a copy of it: be much in obſerving your own hearts, and crying mightily to God for aſſurance: be ſtrict and watchful in your whole courſe, and I doubt not but you will quickly have it.

I cannot conclude till I have given you my unfeigned thanks for your moſt kind and gracious letter. Sure it ſhall be in ſtore with me, and laid up among my treaſures. That God is pleaſed to make uſe of me for your edification, is matter of higheſt joy unto me: as alſo to ſee your ſtedfaſtneſs in Chriſt, your unſhaken reſolutions, notwithſtanding all the tempter's wiles. Go on, my dearly beloved, and the Lord ſtrengthen you, hands and your hearts, and lift you up above the fear of men. The Lord ſtrengthen, eſtabliſh, ſettle you, and after you have ſuffered awhile, make you perfect: I leave my brethren in the everlaſting arms, and reſt,

Your embaſſador in bonds,
JOS. ALLEINE.

From the common goal at Ivelcheſter, *June 13th*, 1663.

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LETTER III.

To the beloved people, the inhabitants of the town of Taunton, *grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ.*

Most endeared and beloved friends:

I READILY acknowledge myself a debtor to you all, and a servant of all, and therefore I have sent to salute you all. My lines fell in a fair place when the Lord cast my lot among you; I remember the tears and prayers you have sent me hither with. How can I forget how you poured out your souls upon me; and truly you are a people much upon my heart, whose welfare is the matter of my continual prayers, care, and study. And oh! that I knew how to do you good: Ah! how certainly should never a son of you miscarry. Ah! how it pities me to think, that so many of you should still remain in your sins. Once more, oh! my beloved, once more hear the call of the most high God unto you. The prison preaches to you the same doctrine as the pulpit did. Hear, O people, hear; he that hath an ear let him hear. The Lord of life and of glory offers you all mercy, and peace, and blessedness; Oh! why should we die? Whosoever will, let him take of the waters of life freely! What miss of life, when it is to be had for the

the taking! God forbid. O my brethren, my ſoul yearns for you, and my bowels towards you. Ah, that I did but know what arguments to uſe with you: who ſhall chuſe my words that I may prevail with ſinners not to reject their own mercy? How ſhall I get within them? How ſhall I reach them? O that I could get but between their ſins and them. Beloved brethren, the Lord Jeſus hath made me, moſt unworthy, his ſpokeſman, to beſpeak your hearts for him: and oh, that I knew but how to woo for him, that I might prevail! Theſe eight years have I been calling, and yet how great a part remain viſibly in their ſins, and how few have I gained to Chriſt by ſound converſion?

Many among you remain under the power of ignorance: ah: how often have I told you the dangerous, yea, damnable ſtate that ſuch are in. Never flatter yourſelves that you ſhall be ſaved though you go on in this; I have told you often, and now tell you again, God muſt be falſe, if ever you be ſaved without being brought out of the ſtate of ignorance: if ever you enter in at the door of heaven, it muſt be by the key of knowledge, you cannot be ſaved, except you be brought to the knowledge of the truth. A people that remain in groſs ignorance, that are without underſtanding, the Lord that hath made them, will not have mercy on them. Oh, for the love of God and your ſouls, I beſeech you awake and beſtir yourſelves to get the ſaving knowledge

knowledge of God. You that are capable of learning a trade, are you not capable of learning the way to be ſaved? And is it not pity that you ſhould periſh for ever for want of a little pains, and ſtudy, and care to get the knowledge of God? Study the catechiſm; if poſſible, get it by heart; if not, read it often, or get it read to you; cry unto God for knowledge; improve the little you have by living anſwerably. Search the ſcriptures daily, get them read to you if you cannot read them. Improve your ſabbaths diligently, and I doubt not but in the uſe of theſe means, you will ſooner arrive to the knowledge of Chriſt than of a trade.

Many have eſcaped the groſs pollutions of the world, but ſtick in the form of godlineſs. O I am jealous for you! That you may not loſe the things that you have wrought, for the Lord's ſake put on, and beware of periſhing in the ſuburbs of the city of refuge. Beg of God to make thorough work with you; be jealous for yourſelves and try your eſtates, but only with thoſe marks, that you are ſure will abide God's trial.

But for you that fear the Lord in ſincerity, I have nothing but good and comfortable words: may your ſouls ever live. What condition can you deviſe wherein there will not be matter of joy unſpeakable to you. O beloved, know your own happineſs, and live in that holy admiring, adoring, praiſing of your gracious God, that becomes the people of his praiſe. The good will

of

of him that dwelt in the bush with you all. The Lord create a defence upon you, and deliverance for you: The Lord cover you all the day, and make you to dwell between his shoulders! I desire your constant, instant, earnest prayers for me, and rest,

A willing labourer, and thankful sufferer for you.

JOS. ALLEINE.

From the common goal, in Ivelchester, *July 4th*, 1663.

LETTER IV.

To my most endeared friends, the servants of Christ in Taunton, *grace and peace.*

Most dearly beloved and longed for, my joy and crown:

MY heart's desire and prayer to God for you is, that you may be saved. I know that you are the butt of men's rage and malice: but you may satisfy yourselves as *David* in sustaining *Shimei's* curses: it may be the Lord will look upon your affliction, and requite good for their cursing this day. But however that be, hold on your way. Your name indeed is cast out as evil, and you are hated of all men for Christ's sake, for cleaving to his ways and servants: but let

let not this diſcourage you, for you are now more than ever bleſſed: only hold faſt, that no man take your crown. Let not any that have begun in the ſpirit end in the fleſh. Do not forſake God, till he forſake you; he that endureth to the end ſhall be ſaved: the promiſe is to him that overcometh; therefore think not of looking back: now you have ſet your hands to Chriſt's plough, though you labour and ſuffer, the crop will pay for all: now the Lord is trying who they be that will truſt him. The world are all for a preſent pay; they muſt have ſomething in hand, and will not follow the Lord when there are hazard and hardſhip in his ſervice. But now is the time for you, to prove yourſelves believers, when there is nothing viſible but hazard and expence, and difficulty in your Maker's ſervice. Now, my brethren, ſtand faſt in faith, quit you like men, be ſtrong: if you can truſt in his promiſes now, when nothing appears but bonds, and loſſes, and tribulation, this will be like believers. * Brethren, I beſeech you to reckon upon no other but croſſes here. Let none of you flatter yourſelves with dreams of ſleeping in your eaſe, and temporal proſperity, and carrying heaven too. Count not upon reſt till you come to the land of promiſe. Not that I would have any of you to run upon hazards uncalled: no, we ſhall meet them ſoon enough in the way of our duty, without we turn aſide:

aſide: but I would have you caſt over-board your worldly hopes, and be content to wait till you come on the other ſide the grave. Is it not enough to have a whole eternity of happineſs? If God throws in the comforts of this life too, I would not have you throw them back again, or deſpiſe the goodneſs of the Lord: but I would, that you ſhould uſe this world, as not abuſing it, that you ſhould be crucified to the world, and the world to you; that you ſhould declare plainly that you ſeek a better country, which is an heavenly. Ah! my dear brethren, I beſeech you carry it like pilgrims and ſtrangers; abſtain from fleſhly luſts which war againſt your ſouls; for what have we to do with the cuſtoms and faſhions of this world, who are ſtrangers in it? Be contented with travellers lots: know you not that you are in a ſtrange land? All is well as long as it is well at home; I pray you brethren, daily conſider your condition: Do you not remember that you are at an inn? And what though you be but meanly accommodated? Though you fare hard, and lie hard! Is this a ſtrange thing? What ſhould travellers look for elſe? Indeed if you were of the world, the world would love his own. But now God hath called you out of the world; therefore the world hateth you. But remember, it is your duty to love them, even while they hate you; and to pray for mercy for them, that will ſhew no mercy,

or

or juſtice. This I deſire you to obſerve as a great duty of the preſent times: and let not any ſo forget their duty, as to wiſh evil to them that do evil to us, or to pleaſe themſelves with the thoughts of being even with them. Let us commit ourſelves to him that judgeth righteouſly, and ſhew ourſelves the children of the Moſt High, who doth good to his enemies, and is kind to the unkind and unthankful: And what though they do hate us? Their love and good-will were much more to be feared, than their hatred. Brethren, keep yourſelves in the love of God; here is wiſdom. O happy ſouls, that are his favourites! For the Lord's ſake look to this, make ſure of ſomething: look to your ſincerity above all things: let not any of you conclude, that becauſe you are of the ſuffering party, therefore all is well: look to the foundation, that your hearts be taken off from every ſin, and ſet upon God as your bleſſedneſs: beware that none of you have only a name to live, and be no more than almoſt Chriſtians. For the love of your ſouls, make a diligent ſearch, and try upon what ground you ſtand; for it pities me to think any of you ſhould hazard ſo much, and yet loſe all at laſt. But when once you bear the mark of God's favour, you need not fear the world's frowns: chear up therefore, brethren, be ſtrong in the Lord, and of good courage under the world's uſage: fear not, in our Father's houſe there is bread enough, and room enough: this

this is ſufficient to comfort us under all the inconveniencies of the way, that we have ſo happy a home, ſo ready a Father, ſo goodly an heritage. Oh, comfort one another with theſe words: let God ſee that you can truſt in his word: let the world ſee that you can live upon God. I ſhall ſhare my prayers and loves among you all, and commit you to the almighty God: the keeper of Iſrael that never ſlumbereth nor ſleepeth, be your watchman and keeper to the end, farewell. I am,

A fervent well-wiſher of your temporal and eternal affairs,
JOS. ALLEINE.

From the common goal at Ivelcheſter, *July* 24, 1663.

LETTER V.

To my moſt dearly beloved friends, in Taunton, *grace and peace.*

Moſt endeared Chriſtians.

MY heart is with you, though I am abſent. Dear fellow ſoldiers under the captain of our ſalvation, conſider your calling, and approve yourſelves men of reſolution; be diſcouraged with no difficulties of your preſent warfare. As for human affairs, I would have you to be as you are,

are, *men of peace.* I would have you *armed, not for resisting*, God forbid; but for *suffering only.* You should resist, to the uttermost, striving against sin. Here you must give no quarter! For if you spare but one *Agag*, the life of your souls must go for the life of your sin. God will not smile on that soul that smiles on sin, nor have any peace with him, that is at peace with his enemy. Other enemies you must forgive, and love, and pray for; but for these spiritual enemies, all your affections, and all your prayers must be engaged against them: yea, you must admit no parley: it is dangerous to dispute with temptations. * Remember what *Eve* lost by parleying with Satan: you must fly from temptations, and put them off at first with a peremptory denial. If you will but hear the devil's arguments, and the flesh's pleas, it is an hundred to one but you are insnared. And for this present evil world, the Lord deliver you from it. Surely you had need watch and be sober, or else this *world* is like to undo you. I have often warned you not to build upon an external happiness; and to promise yourselves nothing but hardship here: Oh still remember your station; soldiers must not count upon rest, and fullness, but hunger, and hardness. Labour to get right apprehensions of the world. Do not think these things necessary. One thing is needful: you may be happy in the want of all outward comforts. Do not think yourselves undone, if

brought

brought to want or poverty: ſtudy eternity, and you will ſee it to be little material to you, whether you are poor or rich: you may have never ſuch an opportunity for your advantage in all your lives, as when you ſeem to run the veſſel upon the rocks. Set your enemies one againſt the other; death againſt the world; no ſuch way to get above the world, as to put yourſelves into the poſſeſſion of death.

* Look often upon the duſt that you ſhall be reduced to, and imagine you ſaw your bones tumbled out of your graves, as they are like ſhortly to be, and men handling your ſkulls, and enquiring whoſe is this? Tell me, of what account will the world be then? Put yourſelves often into your graves, and look out from thence upon the world, and ſee what judgment you have of it. Muſt not you ſhortly be forgot among the dead? Your places will know you no more, and your memory will be no more among men, and then what will it profit you to have lived in faſhion and repute? One ſerious walk over a church-yard, might make a man mortified to the world. Think upon how many you tread; but ye know them not: no doubt they had their eſtates, their friends, their buſineſſes, and kept as much ſtir in the world as others do now. But alas, what are they the better for all this? Know you not that this muſt be your own caſe ſhortly? Oh the unhappineſs of man; how is he bewitched; and befooled, that he ſhould

expend

expend himſelf for that which he knows ſhall forever leave him! Brethren, I beſeech you lay no ſtreſs upon theſe periſhing things, but labour to be at a holy indifference about them: is it for one that is in his wits to ſell his God, his ſoul, for things he is not ſure to keep a day, and which he is ſure after a few ſleepings and wakings more, to leave behind him for ever? Go, and talk with dying men, and ſee what apprehenſions they have of the world? If any ſhould come to theſe, and tell them here is ſuch and ſuch preferments for you; you ſhall have ſuch titles of honour and delights, if you will now diſown religion, do you think ſuch a motion would be embraced? Brethren, why ſhould we not be wiſe in time! Why ſhould we not now be of the mind, of which we know we ſhall be all ſhortly? Woe to them that will not be wiſe, till it be to no purpoſe! Woe to them whoſe eyes nothing but death and judgment will open! Woe to them that though they have been warned by others, and have heard the world's greateſt darlings in death cry out of its vanity, yet would take no warning; but muſt ſerve themſelves too, for warnings to others. Ah! my beloved, beware there be none among you, that will rather part with their conſciences than with their eſtates; that have ſecret reſerves to ſave themſelves whole, when it comes to the pinch; and not to be of the religion that will undo them in the world. Beware that none of you have your

hearts where your feet ſhould be, and love your *mammon* before your Maker.

May the Lord of Hoſts be with you, and the God of *Jacob* your refuge. Farewell my dear brethren, farewell, and be ſtrong in the Lord. I am

Your's to ſerve you in the goſpel,
whether by doing or ſuffering
JOS. ALLEINE.

From the common gaol at Ivelcheſter, *Aug.* 31, 1663.

LETTER VI.

To the beloved friends, the flock of Chriſt in Taunton, *ſalvation.*

Moſt dearly beloved and longed for,
my joy and crown:

I Muſt ſay of you as *David* did of *Jonathan*, Very pleaſant have you been unto me, and your love to me is wonderful. And as I have formerly taken great content in that my lot was caſt among you, ſo I rejoice in my preſent lot, that I am called to approve my love to you by ſuffering for you; for you, I ſay; for you know I have not ſought your's but you; and that for doing my duty to your ſouls, I am here in theſe bonds, which

which I chearfully accept through the grace of God that ſtrengtheneth me: Oh! that your hands might be ſtrengthened, and your hearts encouraged in the Lord your God by our ſufferings! See to it, that you ſtand faſt in the power of the holy doctrine, which we have preached from the pulpit, preached at the bar; preached from the priſon: it is a goſpel worth ſuffering for: ſee that you follow after holineſs, without which no man ſhall ſee God! Oh the madneſs of the blind world, that they ſhould put from them the only plank upon which they can eſcape to heaven! Alas for them! They know not what they do. What would not theſe fooliſh virgins do, when it is too late, for a little of the oil of the wiſe! But let not any of you be wiſe too late: look diligently, leſt any man fail of the grace of God. Beware that none of you be cheated through the deceitfulneſs of your hearts, with counterfeit grace. There is never a grace but hath its counterfeit; and there is nothing more common, than to miſtake counterfeit grace for true. And remember you are undone for ever, if you ſhould die in ſuch a miſtake. Not that I would ſhake the confidence of any ſound believer, whoſe graces are of the right kind: build your confidence ſure: ſee that you get the certain marks of ſalvation, and make ſure, by obſerving your own hearts, that theſe marks be in you, and then you cannot be too confident. But as you love your ſouls, take heed of a groundleſs confi-

dence. Take heed of being confident before you have tried. I would fain have you all fecured againſt the day of judgment; I would that the ſtate of your ſouls were all well ſettled: Oh how comfortably might you think of any troubles, if you were but ſure of your pardons! I beſeech you, whatever you neglect, look to this: I am afraid there are among you that have not made your peace with God; that are not yet acquainted with that great work of converſion: ſuch I charge before the living God, to ſpeed to Chriſt, and without any more delay to put away their iniquities, and deliver up themſelves to Jeſus Chriſt, that they may be ſaved. It is not your profeſſion or external duties, that will ſave you: no, no, you muſt be converted or condemned. It is not enough that you have ſome love to God's ways and people, and are willing to venture ſomething for them; all this will not prove you ſound Chriſtians: Have your hearts been changed? Have you been ſoundly convinced of your ſins? Of your damnable and undone condition? And your utter inability to lick yourſelves whole by your own duties? Have you been brought to ſuch a ſenſe of ſin, that there is no ſin, but you heartily abhor it? Are you brought to ſuch a ſenſe of the beauty of holineſs, and of the laws and ways of God, that you deſire to know the whole mind of God? Would you not excuſe yourſelves by ignorance from any duty, and do not you allow yourſelves in the neglect of any thin

thing conſcience charges upon you as a duty? Are your very hearts ſet upon the glorifying and enjoying of God, as your greateſt happineſs? * Had you rather be the holieſt than be the richeſt and greateſt in the world? And is your greateſt delight in the thoughts of your God, and in your converſings with God in holy exerciſes! Is Chriſt more precious than all the world to you? And are you willing upon the thorough conſideration of the ſtrictneſs and holineſs of his laws, to take them all for the rule of your thoughts, words and actions, and though religion may be dear, do you reſolve, if God aſſiſt you, to go through with it, let the coſt be what it will? Happy the man that is in ſuch a caſe. This is a Chriſtian indeed, and whatever you be and do ſhort of this, all is unſound. But you that bear in your ſouls the marks above-mentioned, upon you I lay no other burden, but to hold faſt, and make good your ground, and to preſs forwards towards the mark. Thankfully acknowledge the grace of God to your ſouls; and live rejoicingly in the hopes of the glory of God; live daily in the praiſes of your Redeemer; and ſtudy the worthineſs, excellency, and glory of his attributes: let your ſouls be much taken up in contemplating his glorious perfection, and bleſſing yourſelves in the goodly portion you have in him: live like thoſe that have a God, and then be diſconſolate if you can: if there be not more in an infinite God to comfort you, than in a priſon,

or poverty or affliction to deject you, our preaching is vain and your faith is vain. Let the thoughts of God be your daily repaſt: and never be ſatisfied till your hearts run out as freely, naturally, unweariedly after God, as others do after the world. Farewell my dear brethren, the Lord God Almighty be a protection to you, and your exceeding great reward; Farewell in the Lord.

I am,

Your's in the bowels of the Lord Jeſus,

JOS. ALLEINE.

From the common gaol, in Ivelcheſter, *Sept.* 11, 1663.

LETTER VII.

[How to ſhew love to miniſters, and to live joyfully.]

To the moſt loving and dearly beloved, my Chriſtian friends in Taunton, *grace, mercy, and peace from God our Father, and from the Lord Jeſus Chriſt.*

Moſt endeared brethren,

I Have received your moving letter, and could not look over *ſuch* tender expreſſions without ſome commotion. I may confidently ſay, I ſpent more tears upon thoſe lines, than ever you did ink. Your deep ſenſe of my labours I cannot

not but thankfully acknowledge, yet withal, heartily confeſſing, that all was but what I owed to your immortal ſouls; which God knows was very much ſhort of my duty. The omiſſions, imperfections, deadneſs, that accompanied my duties I own, and the Lord humble me for them. But all that was of God (and that was all that was good) be ſure that you give to God alone. To him I humbly aſcribe both the will and the deed, to whom alone be glory for ever.

* My dear brethren, my buſineſs as I have often told you, is not to turn your eyes to me, but to Chriſt: his ſpokeſman I am, will you give your hands, your names to him? Will you ſubſcribe to his laws, and conſent to his offices, and be at defiance with all his enemies? This do, and I have my errand. Who will follow Chriſt's colours? Who will come under his banner? This ſhall be the man that ſhall be my friend; this is he that will oblige me for ever. Do theſe letters come to no looſe ſinner? No ignorant ſinner? No unſound profeſſor? Would they do me a kindneſs, as I believe they would? Then let them come away to Chriſt! O ſinner, be no more in love with darkneſs; ſtick no longer in the ſkirts and outſide of religion. Waver no more, halt no farther, but ſtrike in throughly with Jeſus Chriſt; except nothing, reſerve nothing, but come throughly to the Lord, and follow him fully. And then happy man thou

ſhalt be, for thou wilt be made for ever; and joyful man I ſhall be; for I ſhall ſave a ſoul from death. The earneſt beggings of a poor priſoner, uſe to move ſome bowels: hear O friends, will you do nothing for a miniſter of Chriſt? Nothing for a priſoner of Jeſus Chriſt? Methinks I hear you anſwer, "Yea, what will we not do? He ſhall never want while we have it; he ſhall need no office of love, but we will run and ride to do it." Yea, but this is not it that I beg of you; will you gratify me indeed? Then come in, bow to the name of Jeſus; yea, let your ſouls bow, let all your powers do him homage. Let that ſacred name be graven into the ſubſtance of your hearts. Let me freely ſpeak for him, for he is worthy for whom you ſhall do this thing; worthy to be beloved of you; worthy to have your very hearts, worthy to be admired, adored, praiſed, ſerved, glorified to the uttermoſt by you, and every creature; worthy for whom you ſhould lay down all, leave all: can any thing be too much for him? Can any thing be too good for him, or too great for him? Come give up all, reſign all, lay it at the feet of Jeſus, offer all as a ſacrifice to him, ſee that you be univerſally the Lord's; keep nothing from him: I know through the goodneſs of God, that with many of you this work is not yet to do. But this ſet ſolemn reſignation to the Lord is to be done more than once, and to be followed with an anſwerable practice when it is done: ſee that you walk

worthy

worthy of the Lord; but how? In the *fear of the Lord*, and in the *comfort of the Holy Ghoſt*; let theſe two go together. So ſhall you adorn the doctrine of God our Saviour, and experience the heavenly felicity of a Chriſtian life: cleave faſt to Chriſt, never let go your hold; cling the faſter, becauſe ſo many are labouring to looſen your hold. Hold faſt your integrity, hold faſt the beginning of your confidence ſtedfaſt to the end: If you do but keep your hold, and keep your way; all that the world can do, and all that the powers of darkneſs can do, can never do you harm. Keep your own vineyard with conſtant care and watchfulneſs, and be ſure that there be no inroad made upon your conſciences, that the enemy do not get between your ſouls and God; and then let what will aſſail you without, you need not fear! Let this be your daily exerciſe, to keep your conſciences void of offence: keep fair weather at home, however it be abroad. I would not only that you ſhould walk *holily*, but that you ſhould walk *comfortably*. I need ſay the leſs to this, becauſe the fear of the Lord and the comfort of the Holy Ghoſt, lie together. Oh the proviſion God hath made for your continual comfort: dear brethren, do but underſtand your own bleſſedneſs, happy men that you are, if you did but know and conſider it: who would count himſelf poor that hath all the fullneſs of the Godhead for his. O Chriſtians, live like yourſelves, live worthy of your portion, and your glorious prerogatives. That

you may walk worthy of your glorious hopes, and live anſwerable to the mercies you have received, is the great deſire of

Your ſouls fervent well-wiſher in bonds.

JOS. ALLEINE.

From the priſon at Ivelcheſter,
Sept. 18, 1663.

LETTER VIII.

[Remember Chriſt crucified; and crucify ſin.]

To the faithful and well-beloved people, the ſervants of Chriſt in Taunton, *ſalvation.*

Moſt dear Chriſtians,

I AM by office a remembrancer, the Lord's remembrancer for you, and your remembrancer in the behalf of Chriſt. My buſineſs is with the apoſtle, to ſtir up your pure minds by way of remembrance. And who ſhall I remember you of, but your interceſſor with the Father, who hath you always in remembrance, appearing in the preſence of God for you? May his memory ever live in your hearts, though mine ſhould die; Oh, remember his love more than mine; remember in what a caſe he found you, and yet nothing could divert the purpoſe of his love from you: He loathed not your rags nor your rottenneſs: he found you in loathſome filthineſs, yet he pitied

pitied you. His bowels were moved, and his compaſſions were kindled, when one would have thought his wrath ſhould have boiled and his indignation have burned down to hell againſt you: he loathed not, but loved you, and waſhed you from your ſins in his own blood. Ah polluted captives! Ah vile and putrid carcaſes! that ever the Holy Jeſus ſhould his ownſelf waſh you. Methinks I ſee him weeping over you; and yet it was a more coſtly bath by which he cleanſed you. Ah ſinners look upon the ſtreaming blood flowing from his bleſſed body, to fetch out the ingrained filthineſs that your ſin had contracted. Alas! What a horrid filthineſs, that nothing but the blood of the covenant could waſh away! And what a love is Chriſt's, that, when a whole ocean could not waſh nor purify us, would open every vein of his heart to do the work! Look upon your crucified Lord: do you not ſee a ſacred ſtream flowing out of every member? Ah, how thoſe holy hands, thoſe unerring feet do run a ſtream to purge us! Alas, how the great drops of blood fall to the ground from his ſacred face in his bitter agony, to waſh and beautify ours! How his wounded heart and ſide twice pierced, firſt with love and pity, and then with the ſoldier's cruelty, pour out their healthful and ſaving floods upon us? Lord! How do we forget ſuch love as this? Ah monſters of ingratitude, that can be unmindful of ſuch a friend! Do we thus requite him? Is this our kindneſs to ſuch

an obliging friend! Chriſtians, where are your affections? To what uſe do you put your faculties? What have you memories for, but to remember him? What have you the power of loving for, but that you ſhould love him? Wherefore ſerves joy or deſire, but to long for him? And delightfully embrace him? May your ſouls and all their powers be taken up with him; may all the doors of your ſouls be ſet open to him. Here fix your thoughts, terminate here your deſires; here you may kindle your fire when almoſt out. Brethren what will you do now for Jeſus Chriſt? Have you never a ſacrifice to lay upon his altar? Come and I will ſhew you what you ſhall do, let your hands be in the blood of your ſins, ſearch them out with diligence, ſearch your hearts and your houſes; whatever iniquities you find there, out with them, put them far from your tabernacles; if you crucify them not, you are not Jeſus's friends. * God forbid that there ſhould be a lying tongue, or any way of deceit in your ſhops: that his ſervice ſhould give place to the world in your families. Far be it from any of you, my brethren, that you ſhould be careful to teach your children and ſervants the way of your callings, and neglect to inſtruct them in the way of life. Is weekly catechiſing in every one of your families? The Lord convince any of you that may be guilty of this neglect: Oh, ſet up God in your houſes; and ſee that you be not ſlovenly in

cloſet

closet performances. Beware of serving the Lord negligently; serve not the Lord with that which costs you nothing: look to it that you content not yourselves with a cheap and easy religion. Put your flesh to it: be well assured that the religion that costs you nothing, will yield you nothing: Keep up the life of religion in your family and closet duties. Fear nothing like a customary and careless performance of God's service. Judge your ownselves whether lazy wishes, idle complaints, and yawning prayers are like to carry you through the mighty difficulties that you must get through, if ever you come to heaven. When you find yourselves going on in a listless, heartless course, ask yourselves, is this to take the kingdom of heaven by violence? See that you sacrifice yourselves to the Lord, that now you live to Christ himself. As Christ hath made over his life and death to you, so let it be your care to live and die to him. Labour to look upon all your enjoyments as Christ's goods; upon your time, parts, strength, as his talents: look upon yourselves only in the quality of servants and stewards, that are to husband all these for your Lord's advantage, and as those that must give an account. And pray for me that I may take the counsel that I give. I bless the Lord, I want nothing but the opportunity of being serviceable to you: but I hope the Lord will make my bonds for you, to be useful to your edification; if I may

glorify

glorify God, and ſerve you beſt by being here, I ſhall never wiſh to come out. Finally brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you. I am,

The ready ſervant of your faith and joy,
JOS. ALLEINE.

From the priſon at Ivelcheſter,
Oct. 14th, 1663.

LETTER IX.

[On daily ſelf-examination.]

To the moſt beloved people, the flock of Chriſt in Taunton, *ſalvation.*

Moſt dear brethren,

BRETHREN how ſtands it with you? Doth the main work go on? do your ſouls proſper? This is my care; beware that you flag not, that you faint not now in the evil day. I underſtand that your dangers grow upon you. May your faith and courage grow much more abundantly!

Some of your enemies, I hear, are in great hopes to ſatisfy their deſires upon you. Well, be not diſcouraged my dear brethren, but bleſs the Lord, who of his abundant mercy, hath ſo remarkably preſerved you ſo long beyond all expectation

expectation. Let it not be a ſtrange thing to you, if the Lord doth now call you to ſome difficulty: forſake not the aſſembling of yourſelves together, as the manner of ſome is. I plainly ſee the coal of religion will ſoon go out, unleſs it have ſome better helps to cheriſh it, than a carnal miniſtry, and lifeleſs adminiſtration. Dear brethren, now is the time for you that fear the Lord, to ſpeak often one to another: manage your duties with what prudence you can, but away with that carnal prudence, that will decline duty to avoid danger.

* I left you ſome helps for daily examination, I am jealous leſt you ſhould grow ſlack, or ſlight, and careleſs in that duty. Let me aſk you in the name of the Lord, doth never a day paſs you, but you ſolemnly and ſeriouſly call yourſelves to an account, what your carriage hath been to God and men? Speak conſcience? Is there never an one within the hearing of this letter, that is a neglecter of this duty? Doth every one of your conſciences acquit you? Oh that they did! Tell me, would not ſome of you be put ſhrewdly to it, if I ſhould aſk you when you read, or thought over the queſtions that were given you for your help? Would you not be put to a bluſh, to give me an anſwer? And will you not be much more aſhamed, that God ſhould find you tardy? Not that I would neceſſarily bind you up to that very method; only till you have

have found a way more profitable, I would desire you, yea, I cannot but charge you, to make daily use of that. Awake conscience, and do thou fall upon that soul that thou findest careless in this work, and never let him be at rest till thou canst witness for him, that he is a *daily and strict observer of himself*, and doth live in the constant practice of this duty. What! Shall neither God's charge nor your profit hold you to your work? Yet I may not doubt, but some of you do daily perform this duty. The Lord encourage you in it: yet give me leave to ask you what you have gained? Are you grown more universally conscientious, more strict, more humble, and more sensible of your many and great defects, than you were before? If so blessed are you of the Lord; if otherwise, this duty hath been but slightly performed by you. What can you say to this question? Doth your care of your ways abate or increase, by the constant use of this duty? If it abate, remember from whence you are fallen, and repent; as good not to do it at all, as not to the purpose.

The Lord God be a sun and a shield to you. My most dear love to you all; fare you well in the Lord. I am,

Your embassador in bonds,

JOS. ALLEINE.

From the common gaol at Ivelchester, *Oct.* 20, 1663.

LETTER

LETTER X.

[Motives and marks of growth.]

To the moſt loving and beſt beloved, the ſervants of Chriſt in Taunton, *grace and peace.*

Moſt dear and tender friends:

WHOSE I am, and whom under God I deſire to ſerve; to build you up in holineſs, and comfort, hath been through grace my great ambition. This is that which I laboured for; this is that which I ſuffer for: and in ſhort, the end of all my applications to you, and to God for you. How do your ſouls proſper? Are they in a thriving caſe? What progreſs do you make in ſanctification? Doth the houſe of *Saul* grow weaker and weaker, and the houſe of *David* ſtronger and ſtronger? Behold, I am jealous of you with a godly jealouſy, leſt any of you ſhould loſe ground in theſe declining times: and therefore cannot but be often calling upon you to look to your ſtanding, and to watch and hold faſt, that no man take your crown. Ah! How ſurely ſhall you reap in the end, if you faint not! Take heed therefore that you loſe not the things you have wrought, but as you have begun well, ſo go on in the ſtrength of Chriſt, and give

give diligence to the full assurance of hope to the end.

Do you need motives? 1. *How much are you behind hand?* Oh the fair advantages that we have lost! What time, what sabbaths, sermons, sacraments, are upon the matter lost? How much work have we yet to do? Are you sure of heaven yet? Are you fit to die yet? Surely they that are under so many great wants, had need to set upon some more thriving courses.

Secondly, *Consider what others have gained, whilst we it may be sit down by the loss:* Have we not met many vessels richly laden, while our souls are empty? Oh, the golden prizes that some have won? While we have folded the hands to sleep! Have not many of our own standing in religion, left us far behind them?

* Thirdly, *Consider you will all find little enough when you come to die:* The wise among the virgins have no oil to spare, at the coming of the bridegroom; temptation and death will put all your graces to it. How much ado have many had at last to put into this harbour! *David* cries for respite, till he had recovered a little more strength.

Fourthly, *Consider how short your time for gathering in probably is?* The Israelites gathered twice so much manna against the sabbath as they did at other times, because at that time there was no manna fell. Brethren, you know not how long you have to lay in for. Do you ask for marks

marks how you may know your ſouls to be in a thriving caſe?

Firſt, If your appetites be more ſtrong. Do you thirſt after God and after grace, more than heretofore? Do your cares for and deſires after the world abate? And do you hunger and thirſt after righteouſneſs? Whereas you were wont to come with an ill-will to holy duties, do you come to them as an hungry ſtomach to its meat?

Secondly, If your pulſes beat more even. Are you ſtill off and on, hot and cold? Or is there a more even ſpun thread of holineſs through your whole courſe? Do you make good the ground from which you were formerly beaten off?

* *Thirdly, If you do look more to the carrying on together the duties of both tables.* Do you not only look to the keeping of your own vineyards, but do you lay out yourſelves for the good of others, and are filled with zealous deſires for their converſion and ſalvation? Do you manage your talk and your trade, by the rules of religion?

* Do you eat and ſleep by rule? Doth religion form and mould, and direct your carriage towards huſband, wife, parents, children, maſters, ſervants? Do you grow more univerſally conſcientious? Is piety more diffuſive than ever with you? Doth it come more abroad with you, out of

of your closets, into your houses, your shops, your fields? Doth it journey with you, and buy and sell for you? Hath it the casting voice in all you do?

Fourthly, If the duties of religion be more delightful to you. Do you take more delight in the word than ever! Are you more in love with secret prayer, and more abundant in it? Cannot you be content with your ordinary seasons, but are ever and anon making extraordinary visits to heaven? And upon all occasions turning aside, to talk with God in some short ejaculations? Are you often darting up your soul heavenwards? Is it meat and drink for you, to do the will of God? Do you come off more freely with God, and answer his calls with more readiness of mind?

* *Fifthly, If you are more abundant in those duties which are most displeasing to the flesh.* Are you more earnest in mortification? Are you more strict and severe than ever in the duty of daily self-examination, and holy meditation? Do you hold the reins harder upon the flesh than ever? Do you keep a stricter watch upon your appetites? Do you set a stronger guard upon your tongues? Have you a more jealous eye upon your hearts?

Sixthly, If you grow more vile in your own eyes. Do you grow more out of love with men's esteem, set less by it? Are you not marvellous

vellous tender of being flighted? Can you rejoice to see others preferred before you? Can you heartily value and love them that think meanly of you?

Seventhly, If you grow more quick of sense, more sensible of divine influences, or withdrawings. Are you more afraid of sin than ever? Are your sins a greater pain to you than heretofore? Are your very infirmities your great afflictions? and the daily workings of corruption a continual grief of mind to you?

I must conclude abruptly, commending you to God, and can only tell you that I am,

Your's in the Lord Jesus,

JOS. ALLEINE.

From the common gaol, in Ivelchester, *Oct.* 31, 1663.

LETTER XI.

To my dearly beloved, the inhabitants of Taunton, *grace, mercy, and peace from God our Father, and the Lord Jesus Christ.*

Most dearly beloved,

I HAVE been through mercy many years with you, and should be willingly so many years a prisoner for you, so I might further your salvation. I must again and again thank you for your abundant affection to me, which I value as a great

a great mercy, not in order to myſelf, but in order to your beneſit, that I may thereby be a more likely inſtrument of your good. Surely, ſo much as I value your love, yet had I rather be forſaken of you all, and buried in oblivion; ſo that your eyes and hearts may be fixed on Chriſt, and ſincerely engaged to him. Brethren, I have not beſpoken your affections for myſelf: O that I might win your hearts to Chriſt. O that I might convert you to him though you were diverted from me. * I ſhould much rather chuſe to be hated of all, ſo this might be the means to have Chriſt ſet up ſavingly in the hearts of you all. And indeed there is nothing great but in order to God; nothing is conſiderable as it is terminated in us: it matters not whether we are in riches or poverty, ſickneſs or health, in honour or diſgrace, ſo Chriſt may be by us magnified in the condition we are in. Welcome priſon and poverty, welcome ſcorn and envy, welcome pain or contempt, if by theſe God's glory may be promoted. What are we for, but for God? What doth the creature ſignify ſeparated from his God? Why juſt ſo much as the cypher ſeparated from his figure. We are nothing worth, but in reference to God and his ends. Better were it that we had never been, than that we ſhould not be to him. Better that we were dead than we ſhould live, and not to him. Better that we had no underſtandings, than that we ſhould not know him. Better that we were blocks and brutes, than that we ſhould

not

not uſe our reaſon for him. What are our intereſts, unleſs they may be ſubſervient to his intereſt? Or our reputation, unleſs we may hereby glorify him?

Do you love me? I know you do. But who is there, that will leave his ſins for me? With whom ſhall I prevail to give up himſelf in ſtrictneſs and ſelf denial to the Lord? Who will be intreated by me to ſet upon neglected duties, or reform accuſtomed ſins? Oh wherein may you rejoice me? In this, my brethren; in this you ſhall befriend me, if you obey the voice of God by me, if you be prevailed with to give yourſelves up throughly to the Lord. Would you lighten my burden? Would you make glad my heart? Let me hear of your owning the ways and ſervants of the Lord in adverſity, of your patient continuing in the ways of holineſs. O that I could but hear that the prayerleſs ſouls, the prayerleſs families among you, were now given to prayer! That the profane ſinners were awakened, and induced by the preaching of theſe bonds, to leave their drunkenneſs, their looſe company, their deceit and wantonneſs! Will you not be made clean? When ſhall it once be? How long ſhall the patience of God wait for you? How long ſhall the Lord Jeſus ſtretch out his hands toward you? O ſinners, caſt yourſelves into his arms! Why ſhould you die? Why will you forſake your own mercy? Will you periſh when mercy woos you? Confeſs and forſake

ſake your ſins, and you ſhall find mercy. Will you ſell your ſouls to perdition for a little eaſe and delight in your fleſh? Or a little of the gain of unrighteouſneſs? Why, theſe are the things that part between ſinners and Chriſt.

* I know many are ſpun with a finer thread, and are not ſo far from the kingdom of God. But I muſt again warn you of ſtaying in the ſuburbs of the city of refuge. O what pity is it that any ſhould periſh at the gates! That any ſhould eſcape the pollutions of the world, and do many things, yea, and ſuffer too, and yet fall ſhort of the glory of God! Oh ye halting Chriſtians, that halt between Chriſt and the world, that are as *Ephraim*, like a cake not turned, dough-bak'd, profeſſors, that have lamps without oil, that cry, Lord, Lord, but do not the will of our Father which is in heaven! How long will you ſtay in the place of the breaking forth of children! and ſtick between the womb and the world? Your religion will carry you from the profane, and ye own the people of the Lord. But godlineſs is a heart-work, it goes deep, and ſpreads far: unleſs the frame of your hearts, and the drift of your courſe be changed, unleſs you be univerſally conſcientious, and unreſervedly delivered up to the Lord for all times and conditions, whatever be the coſt, you are none of Chriſt's, how far ſoever you go in external performances. Hear then, O people, and let not

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an almoſt Chriſtianity deceive you, or carry you blindfold to perdition. Oh the thouſands, and ten thouſands that have been undone by one of theſe! Ah, how often have you been warned againſt them, leſt you ſhould ſplit againſt theſe dangerous rocks. O *Taunton*, *Taunton*, how often would God's ſervants have gathered you, and you would not. But will you now? Will you *yet* come in? I cannot forbear once more, even out of the priſon, to call after poor ſinners, and make one tender of mercy more. O come to the waters of life, waſh you, make you clean.

But for you, whoſe hearts are ſet againſt every ſin, and are reſolved for God and holineſs; you that experience a thorough change, and have reſpect to all God's commandments, who will have none but God for your happineſs, none but Chriſt for your treaſure, that muſt and will have him, come what will come, bleſſed are ye of the Lord: O happy ſouls rejoice in the Lord, and again, I ſay, rejoice: let your ſouls magnify the Lord, and your ſpirits rejoice in God your Saviour. Live you a life of praiſe; you are highly favoured of the Lord, your lines are fallen in a pleaſant place: only ſtick to your choice: beware leſt any man beguile you of your reward: watch and keep your garments about you, leſt you walk naked, and men ſee your ſhame. Many will be plucking to pull you out of Chriſt's hands; but the harder they

pluck, the harder do you cling, and cleave to him: bleſſed is he that overcometh.

And now the God of heaven fill you all with himſelf, and make all grace to abound in you, and toward you. May he be a ſun to comfort you, and ſhine with his beams of grace and glory on you all: farewell in the Lord, I am,

Your's in the bonds of the goſpel,
JOS. ALLEINE.

LETTER XII.

[How to live to God.]

To the beloved people, the inhabitants of Taunton, *grace and peace.*

Moſt endeared Chriſtians,

BELOVED, I am, without a compliment, the devoted ſervant of your ſoul's proſperity: may the Lord Jeſus be ſet up in your hearts: may his name ever live in you, and I have what I aſk. If this work be not promoted among you, I ſhall account all my pains but loſt labour. Brethren, I beſeech you that none of you live to yourſelves, for this were directly to croſs the end of Chriſt's death; for therefore he died that you ſhould not live to yourſelves. O live to him that died for you! Live to him that is the God of your life! Live to him that bought

bought your lives with his own! To him that bought you from deſtruction, and not only ſo, but bought you the eternal inheritance. Will a man be eaſily perſuaded to loſe his life? How infinitely tender are men here! And yet the moſt of men do loſe their lives, yea, loſe them for nothing. * Beloved, conſider, I beſeech you, that life is loſt, that is not lived unto God. If you would not loſe your lives that you live, live to him who is the end of your lives. Oh remember this, and reckon that day loſt which you have not lived unto God! Brethren, how great a part of our lives have we loſt? I beſeech you take heed; you are careful about many things; but beware that other things do not put out this, the ſpending your days and ſtrength for him that made you. Would it not be dreadful for a man to find at laſt when he comes to his account with God, that his whole life, or at leaſt the main of it had been but damnable ſelf-ſeeking? That a man ſhould have ſo many years allowed him by God, and he ſhould at laſt be found to have been a wicked ſervant, that had ſet up for himſelf with his maſter's ſtock, and alienated his goods? Well, that you may throughly learn the grand leſſon of living to God, take theſe counſels:

* Firſt, *Settle it in your heart that it is the ſum of all your buſineſs and bleſſedneſs to live unto God:* 'tis your *buſineſs*, for his pleaſure you are and

were created: what have you to do but to ſerve your Maker in your general and particular callings! Beloved, what elſe have you ſtrength for, but for God? Doth he maintain ſervants, and ſhall he not look for their work? Would you endure it, that the ſervants you find with meat and wages ſhould ſet up for themſelves? Beloved, God's ſervice is your buſineſs, and he made you and keeps you for no other end. And it is your bleſſednes too. Labour to be under the rooted conviction of this, that your happineſs lies in pleaſing and honouring God. Let the ſenſe of this live freſh upon your hearts, and it will regulate your whole courſe.

Secondly, *Labour to keep alive in yourſelves a deep ſenſe of your ſtrong obligations to God.* Often think with yourſelves, what a reaſonable thing it is, that you ſhould with all you have ſerve the Lord. Beloved, ſhall not the veſſel be for the uſe of the potter that made it? Shall not the ſervant trade for his maſter with whoſe goods he is entruſted? Do you not fetch all your bread from God's door? Is not he the author of our being and well-being? Is it not from him that you fetch every breath? Your intereſt obliges you to pleaſe him. Why ſhould *Belſhazzer*'s charge be againſt you? That the God in whoſe hand your breath is, and whoſe are all your ways, you have not glorified, *Dan.* v. 23.

Thirdly, *Every morning let this be your firſt and firm reſolution, I will ſet forth this day in the name*

name of God. Your first and last thoughts are of the greatest consequence, and therefore I advise you to begin and end with this; whenever you lie down, say in yourselves, I will make use of my bed as an ordinance of God, that I may be refreshed and fitted for his work: whenever you rise up, think, I will spend this day for God, and follow the business of my calling, because I am so appointed by God.

Beloved, I design the sweetness and comfort, as well as strictness of your lives. Live to God as you are directed, and you shall marvellously prosper in both. I am not sure yet whether or no I shall see you at the assizes. I leave all things to your Father's wise disposal, and commending you to God, I rest

Your's in the bonds of the Lord Jesus,
JOS. ALLEINE.

From the prison at Ivelchester,
Nov. 14, 1663.

LETTER XIII.

To the beloved people, the flock of God in Taunton, *grace and peace.*

Most dear friends and brethren,

I Have sent these few lines, to beseech you by these bonds, which I gladly endure for your

ſakes, to hold forth, and hold faſt the profeſſion of your faith without wavering. The Lord make you ſtedfaſt in the holy doctrine wherein you have been taught. I have not ſhunned to declare unto you the whole counſel of God. O remember, that by the ſpace of eight years, I ceaſed not to warn you every one, and kept back nothing that was profitable unto you, but have taught you publickly, and from houſe to houſe, warning every man, and teaching every man, that I might preſent every man perfect in Chriſt Jeſus.

You that have taken upon you the profeſſion of ſtrict godlineſs, I ſhall only preſs you to preſs towards the mark. You have much work to do, and God hath given you no time to loiter in. I beſeech you to put on. That perſon that ſits down when he hath gotten to that pitch that he thinks will bring him to heaven, is never like to come thither: grace is one of thoſe things that ſaith, *It never hath enough.* Let me urge upon you the apoſtle's counſel, *Follow after holineſs.*

Firſt. Holineſs is the choiceſt ornament: it is an adorning in the ſight of God, of great price. It is the glory of God, and will you count it your ſhame? *Exod.* 15. God is glorious in holineſs, and grace is called glory, 2 *Cor.* iii. 18. Yet we may now cry out as the *pſalmiſt, O ye ſons of men, how long will ye turn my glory into ſhame? Pſ.* iv.

iv. 2. But be of good comfort, the ſhame of holineſs is real glory.

Secondly. Holineſs is the ſafeſt defence; grace is not only for ornament, but for uſe. Righteouſneſs is a breaſt-plate that keeps the vitals, and is a ſure defence from any mortal wounds. When the politicians have done their beſt, it is he *that walketh uprightly*, that *walketh ſurely*, *Prov.* x. 19. *Let integrity and uprightneſs preſerve me*, ſaith *David*. I deſire to be no longer ſafe than theſe can preſerve me; when I muſt let go my integrity or my ſafety, I will chuſe the danger rather than the ſin: and yet will never doubt but my integrity will ſave me harmleſs. * Never perſuade me that the man chooſes wiſely, who runs upon the diſpleaſure of God, to flee man's diſpleaſure. Did you ever hear of a man ſo mad as to run upon the ſword's point, to avoid the ſcratch of a pin? Why this is the wiſdom of the diſtracted world, who will ſin rather than ſuffer, and to ſave themſelves harmleſs in the world, will run upon God, even upon the thick boſſes of his buckler.

Thirdly. Holineſs will be found to be your real happineſs: eat of this tree, and you ſhall be indeed as God. Godlineſs is God's likeneſs. The beauty of holineſs is his very image: ſin is the diſeaſe of which holineſs is the cure. O what peace and tranquility doth holineſs work in the mind! *Great peace have they that love thy commandments, and nothing ſhall offend them.* In a

word, holineſs is the perfection of man's nature, the communication of the divine nature, the earneſt of glory, and the very entrance of heaven.

Let me ſay now to every one of you, as our Saviour to *Martha*; *Believeſt thou this?* If you do, live like believers, and do you follow after holineſs as others follow their trades or ſtudies. Let religion be your buſineſs, and not a thing by the bye: follow as hard after grace, as if you did indeed believe riches and honor were in it. Let holineſs ſit on your lips, and ſeaſon all your ſpeech with grace. Profeſs it, own it, plead ſtoutly for it, be advocates for holineſs, in an adulterous and wicked generation; wear it as a robe of honour, when the world caſt their reproaches at you for it: let it dwell in your hearts: let it adorn your houſes: let it be your companion in your cloſets: let it travel with you in your journies: let it lie down and riſe up with you: let it cloſe your eyes in the evening, and call you out of your beds in the morning. Be you the votaries of holineſs: keep her, and ſhe ſhall keep you.

Becauſe I know you love to hear of my welfare, I muſt tell you that goodneſs and mercy follow me perpetually every day, and every night, glory to God in the higheſt. Dear brethren, fare you well in the Lord, I am

Your devoted ſervant in the goſpel, whether a bond-man, or a free,

From the common Gaol, at Ivelcheſter, *Dec.* 3, 1663. JOS. ALLEINE.

LETTER

LETTER XIV.

To the flock of Christ in Taunton, *grace and peace.*

Most endeared friends,

I Would have you count nothing as certain but Christ's love and care. This you may build upon: you need not fear left time and distance should wear out the remembrance of you with him. Do any of you question whether you are so happy, as to have your names recorded above? I shall bring it to a speedy issue: do you question whether Christ hath taken your names? Whether you are upon his heart? Let me ask you, Is *heaven upon your hearts?* Is the name of Jesus deeply engraven upon your souls? Is his image and superscription there? If you find that heaven is the main of your cares, that your hearts are set upon it as your home and your country; and that it is your business to seek it and secure it. If your hearts be upon heaven, your names are unquestionably written in heaven. Again, hath Christ recorded his name in your hearts? Is the name of Jesus, the beloved name with you? Precious above all; next to your hearts? Is there no other name under heaven so dear and sweet to you? What room hath Christ in you? If anything be deeper in your hearts than he is, you are unsound. As the Father hath given him, so do your hearts give him a name above every

name. Is Chriſt uppermoſt with you in your affections? Then rejoice and leap for joy, your names are moſt precious with Chriſt if his name be above all dear to you. * Once more, hath Chriſt drawn out his own ſimilitude upon you? Is Chriſt within you? Doth he dwell in your hearts? Then be ſure you have a room in his heart: the image of Chriſt is in holineſs. Is this that which your very heart is ſet upon? Do you thirſt for holineſs? Do you follow after holineſs? Do you prize it above all proſperity and worldly greatneſs? Do you hate every ſin, and long to be rid of it as your moſt irkſome burden, and uſe all God's means againſt it as far as you know them? If it be thus with you, Chriſt hath ſet his ſtamp upon your hearts, and hath ſet you as a ſeal upon his heart.

Rejoice then, O Chriſtians, and bleſs yourſelves, in being under Chriſt's care. Fear not little flock; ſtronger is he that is with you, than he that is againſt you: what though Satan ſhould raiſe all his militia againſt you? Adhere to Chriſt, doing and ſuffering his pleaſure, and he ſhall ſecure you: the Lord will not forſake you, becauſe it hath pleaſed the Lord to make you his people: many will be plucking at you, but fear not, he hath all power. Can omnipotence ſecure you? He is all treaſure. Can unſearchable riches ſuffice you? In a word, he is all fullneſs. Can fullneſs fill you? If ſo, you are bleſſed and ſhall be bleſſed.

Beloved,

Beloved, We loſe unutterably for want of conſidering our own privileges, and bleſſedneſs. O man, is Chriſt thine, and yet doſt thou live at a low rate? Is thy name written in heaven, and yet doſt thou not rejoice? Shall the children of the kingdom, the choſen generation, be like other men? O Chriſtians, remember who and whence you are, conſider your obligations, beſtir yourſelves, run and wreſtle, and be ſtrong for the Lord of Hoſts, (and earneſtly, yet peaceably) contend for the faith once delivered to his ſaints. What, ſhall we make nothing of all that God hath ſaid and done for us? O Chriſtians, ſhall he that hath obtained the King's patent for an earldom, glory in his riches and honour? And ſhall the grant of heaven ſignify little with thee? Or Chriſt's patent for the ſon-ſhip and partnerſhip with himſelf be like a cypher? Shall *Haman* come home from the banquet with a glad heart, glorying in the greatneſs of his riches, and all the things wherein the king had promoted him? And ſhall we find it under God's own hand, that he intends the kingdom for us, that he will be a father to us, that he gives and grants all his infinite perfections to us, and yet not be moved? * Chriſtians live like yourſelves, let the world ſee that the promiſes of God and privileges of the goſpel are not empty ſounds. Let the heavenly chearfulneſs and the reſtleſs diligence, and the holy raiſedneſs of your converſation prove the reality, excellency, and beauty of your reli-

gion. See that you receive not the grace of God in vain. Remember with trembling, *To whom much is given, of him much shall be required.* With my most dear loves to you all, I commend you to your Father and my Father, your God and my God, remaining

Your's in all manner of obligations,
JOS. ALLEINE.

From the common goal, in Ivelchester, *Jan.* 20, 1663.

LETTER XV.

[What do you more than others?]

To the most dearly beloved, the servants of God, in Taunton, *grace and peace.*

Most loving and entirely beloved,

YOU are a great joy to me. I know not what thanks to render to the Lord for you, when I hear of your constancy and fidelity, and zeal, in adhering to him, and his ways, even in such a time as this; you are highly favoured. Blessed be the Lord God of *Israel*, that he hath regarded the low estates of his servants: that he should ever indulge you as he hath, and hover over you, even as the eagle stirreth up her nest, and fluttereth over her young, spreadeth abroad her wings, taketh them, beareth-

beareth them on her wings, for ſo hath the Lord your God dealt with you: he hath kept you as the apple of his eye, *and ſince the ſtreams of Cherith were dried up, yet to this day he hath not ſuffered the handful of meal to waſte, nor the oil in the cruiſe to fail*, but hath continually provided for you. How ſhould I love and bleſs the Lord for this his great grace towards you? Now I beſeech you my brethren, that you conſider the kindneſs of the Lord; for the Lord your God is he that careth for you, and that you love the Lord your God, *and fear him for ever, for he is your life, and the length of your days.* But as *Job* had a holy fear of his children, leſt they ſhould have offended: ſo I am jealous of you with a godly jealouſy, leſt any of you ſhould receive this grace of God in vain. I muſt not ceaſe to put you mind, that God doth look for no ſmall matter from you. Remember my charge, that there be not a barren tree nor a dwarf Chriſtian among you; where the Lord ſoweth much, he expects to reap accordingly. Whoſe account, my beloved, is like to be ſo great as yours? O look about you, and think of the maſter coming to reckon with you for his talents; when he will expect no ſmall increaſe. Beloved, what can you do? How much are you grown? What ſpoil have you made upon your corruptions? What progreſs in grace?

Suppoſe Chriſt ſhould put the awakening queſtion to you, What do you more than others?

others? God doth expect more of his people, than of any others in the world: and well he may. For

First, *He hath bestowed more on them than on others:* now where much is given, much shall be required; can you think of that without trembling? He hath bestowed on them singular love; *Thee only have I known of all the families on earth:* and he looks that his love should be a constraining argument to obedience. Again, he hath laid out a singular care for his people, more than for others: he cares for no men, for nothing in the world, in comparison of them. He reproveth kings for their sakes. He will give nations and kingdoms for their ransom. So precious are they in his sight, and so dearly beloved, that he will give men for them, and people for their life. He withdraweth not his eyes from the righteous, he will not endure them out of his sight. The eyes of the Lord are upon the righteous, and first the eye of his more accurate observation: God can wink at others as it were, and overlook what they do with little notice, but he has a most curious eye upon his people, he marketh their steps, and booketh their words, he weigheth their actions, and pondereth all their goings. And should they not walk more cautiously than any alive, that are under so exact an eye? Secondly, the eye of special care and protection. Behold the eye of the Lord is upon them that fear him, I will guide thee with mine eye: and

should

ſhould not they be infinitely tender and careful how to pleaſe the Lord, who have his ſingular care laid out on them? In ſhort, God hath beſtowed on them ſingular privileges: theſe are a peculiar treaſure to him above all people, a kingdom of prieſts, an holy nation; they dwell alone, they are diverſe from all people. When the whole world lies in wickedneſs, theſe are called and choſen, and faithful, waſhed, and juſtified, and ſanctified in the name of the Lord Jeſus, and by the Spirit of our God. The reſt are the refuſe; theſe the jewels. Shall not God's prieſts be cloathed with righteouſneſs, and ſhall not princes live above the rate of peaſants?

Secondly, *He hath entruſted them with more than others:* not only with the talents of his grace, (for the increaſe whereof they muſt give a ſtrict account) but alſo with the jewel of his glory. How tenderly ſhould they walk, that are entruſted with ſuch a jewel? Remember, your Maker's glory is bound up in your fruitful walking.

Thirdly, *He hath qualified them more than others.* He hath put into them a principle of life, having quickened them together with Chriſt. He hath ſet up a light in their minds, when others lie in darkneſs. He hath given them other aids, than others have, even his Spirit to help their infirmities, when others lie

lie like veſſels that are wind-bound, and cannot ſtir.

Fourthly, *He hath provided for them other manner of things than for others.* Theſe are the little flock to whom it is his good pleaſure to give the kingdom: great are the preparations for them. The Father hath prepared the kingdom for them from the foundations of the world: the Son is gone to heaven on purpoſe to prepare a place for them: the Spirit is preparing them, and making them meet to be partakers of the inheritance of the ſaints in light: and ſhould theſe be like other people?

Brethren, God and men expect you ſhould do more than others, ſee that you be indeed ſingular. For

1. If you do no more for God than others, he will do more againſt you than others: *You only have I known, therefore will I puniſh you.* The barren tree in the vineyard muſt down, whereas had he been in the common he might have ſtood much longer. God looketh for grapes from his vineyard, on which he had beſtowed ſuch care more than ordinary, but when they bring forth wild grapes, he will lay them waſte in a worſe manner than the foreſt.

2. If you do no more than others, you muſt look for no more than others: If you ſhould put off God with a common obedience, you muſt expect to be put off with common mercies.

3. Except

3. Except you do more than others, God will be dishonoured by you more than others.

And truly, as God looks for more from his own than others, so he looks for more from you than others, even of his own, because he hath done more: see that you be shining Christians, that you be strong in the grace of God, that you press towards the mark. But I must conclude; I give my love among you all, being able to add no more, but that I am

Your's in fervent love and longings,

JOS. ALLEINE.

LETTER XVI.

To the servants of God in Taunton, *salvation.*

Most endeared Christians,

I AM your's, and love to be so, being ambitious not to have dominion over your faith, but to be a helper of your joy. Christ's officers are so your rulers in the Lord, as yet to preach not themselves, but the Lord Jesus Christ, and themselves your servants for Jesus's sake. I have no greater felicity under God, than to serve the good of souls. Brethren, how fares it with your souls? Are they in health? Do they prosper? It is a joy to me to hear when your trade flourishes: but these are very little things if we look into

into eternity. Brethren, my ambition for you is, that you ſhould be cedars among the ſhrubs; that from you ſhould ſound out the word of the Lord, and that in every place your faith to God-ward ſhould be ſpread abroad. That ye ſhould be as a field that the Lord hath bleſſed: that you ſhould not only have the name, but the ſpirit, life, power, heat, growth, vigour of Chriſtianity among you. Let not *Taunton* only have the name to live: but to ſee to it, that the kingdom of God be with you: Oh that every one of your ſouls might be a temple of God! Oh that every one of your families might be a church of God! Beloved, look to it, that every one that nameth the name of Chriſt among you depart from iniquity, ſecret as well as open, of the heart as well as of the life. Let no man think that to make an out-cry upon the *wickedneſs of the times*, will ſerve his turn; many go to hell in the company of the wiſe virgins. That no man may be a *ſelf-deceiver*, let every man be a *ſelf-ſearcher*. He that keeps no day-book in his ſhop, and no account in his conſcience, his eſtate and his ſoul will thrive both alike. Beloved, I would that you ſhould remember whither you are going. If a man be after a few months to be tranſported into another country, never to return, he will ſend over whatever he can, and make the beſt proviſion he may againſt he come into that country. Brethren, you are ſtrangers and pilgrims here,

here, and have but a few month's ſtay in this country; ſee that you traffic much with heaven. Chriſt is our common factor. O ſend over to him what poſſibly you can. Give alms plentifully, pray continually, be much in meditation and conſideration; reckon with yourſelves daily: walk with God in your callings. Do all the duties of your relations as unto God: live not one day to yourſelves, but unto Chriſt: ſo ſhall you be continually tranſporting into another world, and laying up treaſure in heaven: and O the bleſſed ſtore that you ſhall find there after a few years diligence! * Beloved, while you are here in this world, you are but like a merchant's ſhip in a ſtrange port; the day for your return is ſet, and you are to ſtay no longer than 'till your freight is ready. Be wiſe, know your ſeaſon, improve your time, you are made or marred forever, as you ſpeed in this one voyage. There is no returning to this country to mend a bad market. God will call in all his talents, time ſhall be no longer. Oh, come in, come and buy now, while the market is open, that you who want may have grace, and you that have, may have it more abundantly. Go and plead with the Lord Jeſus, that he hath bid you *come, buy and eat* without money, and without price: that he hath counſelled you to come buy of him, gold, raiment, and eye-ſalve; tell him you are come according to his call, and wait upon him for

grace,

grace, for righteoufneſs, for light and inſtruction: lay hold on his word, plead it, live upon it; he is worthy to be believed, worthy to be truſted, go out of yourſelves to him, unlearn yourſelves. There is a threefold foot that we naturally ſtand upon, our own *wiſdom*, our own *righteouſneſs*, and our own *ſtrength*; theſe three feet muſt be cut off, and we muſt learn to have no ſubſiſtence but in Chriſt, and to ſtand only on his bottom. Study the excellent leſſon of ſelf-denial, ſelf-annihilation. A true Chriſtian is like a vine that cannot ſtand of itſelf, but is wholly ſupported by the prop it leans on. It is no ſmall thing to know ourſelves to be nothing, of no might, of no worth, of no underſtanding; to look upon ourſelves as helpleſs, worthleſs, fooliſh, empty ſhadows. This holy littleneſs is a great matter; when we find that all our inventory amounts to nothing but folly, weakneſs, and beggary: when we ſet down ourſelves for cyphers, our gain for loſs, our excellencies for very vanities, then we ſhall learn to live like believers. A true ſaint is like a glaſs without a foot, that ſet him where you will, is ready to fall every way till you ſet him to a prop: let Chriſt be the only ſupport you lean on. When you are throughly emptied, and ſee all your comelineſs to be but as a withered flower, dead, dried, paſt recovery, then you will be put upon the happy neceſſity of going out to Chriſt for all.

I can-

I can add no more but my prayers to my counſels, and ſo commending you to God, and the word of his grace, I reſt

The fervent well-wiſher of your ſouls,
JOS. ALLEINE.

LETTER XVII.

To the ſervants of God in Taunton, *ſalvation.*

Moſt endeared Chriſtians,

I SEND you a few priſon counſels.

1. *To improve for eternity, the advantages of your preſent ſtate.* Though you are at many diſadvantages with reſpect to the public ordinances, yet you have many moſt happy privileges. Oh what a mercy have you that you may ſerve God when you will in your families! That you may be as much as you will with God in ſecret prayer, and holy meditation, and ſelf-examination! I beſeech you conſider what a bleſſing you have above others, that have your health, and a competency, and are free from thoſe heart-eating cares, that others are diſabled by, from looking after God and their ſouls. Oh conſider what a bleſſed ſeed-time you have for eternity! Now be wiſe and improve your happy ſeaſon. Prepare for death. Make all ſure: preſs on towards the mark.

mark. Lay up in ſtore for yourſelves, a good foundation againſt the time to come. In the morning ſow your ſeed, and in the evening withdraw not your hand. Treaſure up much in heaven. What profit is it that you have more than others? More liberty, more comfort, more health, more wealth? Except you love God more, and ſerve him better than others. Now ply your work, and diſpatch your buſineſs, ſo as that you may have nothing to trouble you upon your death-beds.

2. *To conſider alſo the diſadvantages of your ſtate.* Study to know your own weakneſs, and where your danger lies, that you may obviate Satan, and prevent your miſcarrying: there is no condition but has its ſnares. See that ye acquaint yourſelves with his devices leſt you be beguiled by him, through your own unwarineſs. You that are well provided for in the world had need to watch yourſelves, leſt you fall in love with preſent things, leſt you be liſted up, leſt you truſt in thoſe carnal props, and put confidence in the creatures, leſt you warp, and decline, and baulk your duties, through the deſire of preſerving your eſtates. You that have little in the world, are not without your temptations: Oh take heed of envying others proſperity, of murmuring and diſcontent, of diffidence and diſtruſtfulneſs, of uſing indirect means to help yourſelves: be ſure you make not any preſſures an excuſe from your daily ſerving God in your families, and in ſecret.

cret. Set this down as your rule, and unchangeable resolution, that God and your souls and your families shall be looked duly and continually after, go the world which way it will. Consider what sins your tempers, relations, callings, most expose you to. Be not strangers to yourselves. Prove yourselves upright in keeping from your iniquities.

* 3. *To converse often with your dust.* Brethren, we are going; the grave waiteth for us: O forget not that corruption is your father, and the worm your mother, and your sister! These are your kindred that you must shortly dwell with, when you come to your long home. Remember the days of darkness which shall be many. Take every day some serious turns with death. Think where you shall be a few days hence. Happy he that knew not what to-morrow meant for twenty years together. Believe it, you will find it no little thing to die. Think often how you are provided. Were you never within sight of death? How did it look? What did you wish for most at that time? What did then trouble you most? Oh mark these things, and live accordingly. Often ask your hearts, What if God should this night require my soul?

* 4. *To serve your generation with your might while you have time.* You have but a very little time to bring God any glory here, or to do your friends

friends any good. Now up and be doing. Now or never live in the deep and conſtant ſenſe of the very little time that you have for this world, and the great work you have to do. You are going whence you ſhall not return. There's no after-game to be played. What! But one caſt for eternity, and will you not be careful to throw that well?

Moſt dearly beloved, I covet after your furtherance in mortification, and growth in grace. And oh that I could repreſent death unto you, as it will ſhew ſhortly itſelf: or could but open a window into eternity to you: How effectually would this do the work! Then the cripple would fling away his crutches, the ſlothful would pluck his hand out of his boſom, and ſhake off his excuſes, and be night and day at his work. Then the *Laodicean* would be recovered from his benummed frame; then we ſhould have no halving in religion, no lazy wiſhing and complaining; but men would ply the oars to purpoſe, and ſweat at their work.

Brethren, lift up yourſelves above the objects of ſenſe; be men for eternity, and carry it like thoſe that ſeek for glory, honour, and immortality. I commend you to divine grace; and am

Your's in the bonds of the goſpel of our Lord Jeſus,

JOS. ALLEINE.

From the common gaol at Ivelcheſter, *March* 5, 1665.

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LETTER XVIII.

To the loving and moſt beloved people, the ſervants of God in Taunton, *grace and peace.*

Moſt dearly beloved,

* ALTHOUGH I am forced at the preſent, to be at a diſtance from you, yet I would not have you ignorant, that the care of your eternal welfare is always living upon my heart. Therefore as my beloved friends I warn you, and ceaſe not to ſtir you up by way of remembrance, being jealous for you with a godly jealouſy, that no man take your crown. I know you have many enemies, and above all I fear your boſom enemies: and as the watchman of the Lord I give you careful warning, and exhort you all not to be high-minded, but fear. Bleſſed is the man that feareth always. Look diligently, leſt any of you fail of the grace of God. You have made long profeſſion of the name of Jeſus Chriſt: Oh, ſee upon what ground you ſtand. You muſt, every one of you, ſtand ſhortly before the judgment-ſeat of Chriſt, and be tried for your lives: Oh, try yourſelves throughly firſt. 'Tis eaſy to miſtake a partial reformation and external obedience, for true ſanctification. Therefore I beſeech you every one, to examine whether you

are in the faith. Prove your ownſelves. Tell not me, you hope you are ſincere, you hope you ſhall go to heaven: never put it off with hopes, but pray, and try, and ſearch, till you know you are paſſed from death unto life, and that you have a building, not made with hands, eternal in the heavens.

Suppoſe I ſhould aſk you one by one, where are your evidences for heaven? Could you make out your claim? Can you bring me ſcripture proof? Can you ſhew me the marks of the Lord Jeſus? What mean you to live at uncertainties? Brethren, it is an intolerable ignorance for any of you in theſe days of glorious light, not to be able to tell the diſtinguiſhing marks of a ſound believer. And it is intolerable careleſneſs, if you do not bring yourſelves to the trial by theſe marks. What! Are your hands filled with books, and your ears with ſermons, that tell you ſo plainly from the word of God, how you ſhall know whether you are in Chriſt, and are you ſtill to ſeek? Oh, ſtir up yourſelves. Take heed, leſt a promiſe being left of entering into his reſt, any of you fall ſhort of it at laſt. You are a profeſſing people; you pray, and you hear; but oh, look to your ſincerity. Look to your principles, look to your ends; elſe you may loſe all at laſt. Examine not only what is done, but whence 'tis done; look to the root as well as to the fruit. Eye not only your actions, but your aims. Remember what a ſtrict eye you are under.

der. The Lord Jesus makes strict observation upon all your works and ways. He observes who of you are fruitful, and who are barren and unprofitable. He knows who are thriving, and who declining. He observes who are warm, and who lukewarm: who are found Christians, and who have only a name to live.

Christians, put on, press towards the mark, be adding to your faith virtue; and to virtue knowledge. See that you grow extensively, being abundant in all sorts of good works. Be pitiful, be courteous, gentle, easy to be intreated. Be slow to anger, soon reconciled. Be patient, be temperate, be chearful. Study not every one only his own things, but also the good of his neighbour. Think it not enough to look to your own souls but watch for the souls of others. Pray for them, warn them, be kind to them, study to oblige them, that by any means you may win them, and gain your souls.

Labour to grow intensively, to do better the things that you did before, to be more fervent in prayer, more free and willing in all the ways of the Lord, to hear with more profit, to examine yourselves more thoroughly, to mind heaven more frequently.

I commend myself to your prayers, and you to the grace of God, remaining

Dorchester, *Your's in the Lord Jesus,*
July 7, 1663. JOS. ALLEINE.

LETTER XIX.

[The character and privileges of true believers.]

To the moſt beloved people, the ſervants of God in Taunton, *grace and peace.*

Moſt dearly beloved,

I REJOICE to hear of God's continual goodneſs towards you; he is your ſhepherd, and therefore it is that you do not want. Me you have not always, but he is ever with you; his rod and his ſtaff ſhall comfort you. Surely goodneſs and mercy ſhall follow you all your days, and you ſhall dwell in the houſe of the Lord for ever.

In this my dear brethren, rejoice, that God is engaged in ſo near and ſo ſweet a relation to you. Doubtleſs your ſouls ſhall lodge in goodneſs, and be provided for carefully, that have the Almighty for your ſhepherd. Bleſſed are the flock of his hands, and the ſheep of his paſture; happy are the people that are in ſuch a caſe.

But who are Chriſt's ſheep?

Not all profeſſors. I beſeech you to take heed how you reſt in profeſſion. It is not *profeſſion*, but *converſion* that turns a man from a ſwine to a ſheep. Let none of you flatter yourſelves, that

becauſe

becauſe you have eſcaped the groſs pollutions of the world, therefore you are among the number of Chriſt's ſheep. All this you may attain to, and yet be but waſhed ſwine; there muſt be an inward, deep, thorough, univerſal change upon your natures, diſpoſitions, inclinations, or elſe you are not Chriſt's ſheep.

* If you will be put out of doubt whether you are his ſheep or not, you muſt try it by the mark that Chriſt ſets upon all his ſheep, even your *ſanctification*. You that will ſtand to the trial, anſwer me truly and deliberately to theſe queſtions. Do you hate every ſin as the ſheep doth the mire? Do you regard no iniquity in your hearts? Do you ſtrive againſt, and oppoſe all ſin, though it may ſeem never ſo neceſſary, never ſo natural to you, or have you not your ſecret haunts for evil? For every ſwine will have his ſwill. Do you abſtain from ſin out of fear, or out of diſlike? Are you at peace with no ſin? Do you not hide ſome iniquity as a ſweet morſel under your tongue? Is there not ſome practice that you are not willing to know is a ſin for fear you ſhould be forced to leave it? Do you love the commandment that forbids your ſin, or do you not wiſh it out of the bible, as that evil man wiſhed, God had never made the ſeventh commandment? Again, How do you ſtand affected towards holineſs? Do you love it? Do you chooſe it? Do you hunger and thirſt after it, and deſire it more than any temporal good?

Have you chofen the way of God's precepts, and had rather live holily than be allowed to live in your fins? Do you in your very hearts prefer a ftrict life in communion with and conformity to God, before the profperity of the world? Do you chufe holinefs, not out of bare neceffity, becaufe you cannot go to heaven without it, but out of *love* to it, and from a deep fenfe that you have of the furpaffing lovelinefs, and beauty of it? If it be thus with you, you are the perfons that the Lord Jefus hath marked for his fheep.

And now, come all that have this mark, come and underftand your happinefs. You are marked out for prefervation, and let it go how it will with the reft, it fhall go well with you. You are the feparated ones upon whom the angel hath fet the feal of the living God; you are redeemed unto God from among men, being the firft fruits unto God and the Lamb, and have your Father's name written in your foreheads.

Hail, you are highly favoured of the Lord, bleffed are ye among men! Though you are but poor and defpifed, and little like *Benjamin* among the thoufands of *Judah*; you carry away the bleffing and the privilege from all the reft. God hath done more for the leaft of you than for the whole world of mankind befides. *Fear not little flock, it is your Father's good pleafure to give you the kingdom.* All that the fcripture fpeaks of that kingdom of glory, that everlafting kingdom,

it

it ſpeaks to you. Behold your inheritance. You are the ſons of God, inheritors of the kingdom of heaven, joint heirs with Chriſt the Lord of glory.

Do you believe this? Do you thoroughly believe? If ſo, my work is done, I need not bid you *rejoice*, nor bid you be *thankful*, only *believe*. Do this and do all. *Believe* and you *will rejoice* with joy unſpeakable, and full of glory. *Believe* and you will be *fruitful*, and ſhew your faith by your works. *Believe* and you will *love*, for faith worketh by love. In a word, keep theſe things upon your hearts by daily and lively conſideration, and this will bring heaven into your ſouls, and engage you to all manner of holy converſation. This will mortify you to the world, the grand enemy which I charge you to beware of. O remember, your's is the kingdom; and ponder theſe ſayings in your hearts. Beloved, I have written theſe things to *you* that your joy may be full. And now peace I leave with *you*. I am Chriſt's embaſſador to you, an embaſſador of peace; his peace I pronounce unto you; in his name I bleſs you. Farewell in the Lord.

I am,

The fervent well-wiſher of your ſouls,

JOS. ALLEINE.

Devizes, June 29, 1666.

LETTER XX.

[Of the love of Chriſt.]

To the ſervants of God in Taunton, *ſalvation,*

Moſt dearly beloved,

OH that my letters in my abſence might be uſeful to you! It is my joy to ſerve you, and my love to you is without diſſimulation: Witneſs my twice loſt liberties, and my impaired health, all which I might have preſerved, had it not been for my readineſs to miniſter to you.

But what do I ſpeak of my love? It is the infinite love of God your Father that I would have to dwell upon you. Forget me, ſo you remember him. Let me be very little, ſo he be very lovely in your eyes. Bury me, ſo you ſet the Lord always before you. Let my name be written in the duſt, ſo his name be written deep upon all your ſouls.

* O Lord, I am thy ſervant, truly I am thy ſervant, glorify thine own name by me, and thou ſhalt have my hand to it, that I will be content to be hid in obſcurity, and to diſappear through the brightneſs of thy glory.

I preach

I preach not myſelf, but the Lord Jeſus. Give him your hearts, and I have my errand. I am but the friend of the bridegroom, and my buſineſs is, but to give you to underſtand his love, and to gain your hearts unto him. He is an object worthy of my commendations, and of your affections. His love is worth the writing of, and worth the thinking of, and worth the ſpeaking of. Oh my brethren, never forget, I beſeech you, how he loveth you. He is in heaven, and you are on earth; yet he loveth you. His heart is infinitely tender of you. Even now while he is at the right-hand of the Majeſty on high, how feelingly doth he cry out at the hurt of his poor members on earth, *Saul, Saul, why perſecuteſt thou me!* Oh of what quick ſenſe is our dear Lord unto us! When we are touched on earth, he feels it in heaven.

Brethren, poſſeſs your hearts with this, that Chriſt's love doth go out with infinite dearneſs towards you. Even now, whilſt he is in all his glory, he earneſtly remembers you ſtill. This is the high-prieſt, that now entered into the holy of holies, doth bear your names, remembring every poor believer. He bears your names, but where? Upon his breaſt-plate, upon his heart, *Exod.* xxviii. 29. Sure your lot is fallen in an happy place! What, in the boſom of Chriſt? Yea, verily I may apply that of *Gabriel, O Daniel, thou art greatly beloved!* unto you.

You are beloved indeed, to have your names written upon the very heart of Chriſt now he is in glory.

Oh, let his *name* be written on *your* hearts. Do not write his name in the ſand, when he has written yours upon his *own breaſt!* Do not forget him who hath taken ſuch care, that while he is, he may never forget you, having recorded your names, not only on his *book*, but on his *fleſh*, and ſet you as a ſeal upon his heart. He hath you upon his heart, but why? For a memorial before the Lord continually. Beloved, your Lord is ſo far from forgetting you in all his greatneſs and glory, that he is gone into heaven on purpoſe, there to preſent you before the Lord, that you may be always in remembrance before him. O beloved, glory, yea, and triumph in his love: doubtleſs it muſt go well with us. Who ſhall condemn? It is Chriſt that died and roſe again, and is now making interceſſion. His intereſt is potent. He is always preſent. Our advocate is never out of court. Never did cauſe miſcarry in his hand. Truſt you ſafely in him.

Oh, the riches of Chriſt's love! He did not think it enough to die for you. His love doth not end with his natural life on earth, but he ever liveth to make interceſſion for us. His love is like his life, ever, ever: knowing no remiſſion in degree, nor intermiſſion of time, no ceſſation of working,

working, but is ever, ever in motion towards us.

If the pens of all the world were employed to write volumes of love, if the tongues of all the living were exercised in nothing else but talking of his love; if all hearts were made up of love; and all the powers and affections of the mind turned into love, yet this were no less than infinitely too little, either to conceive or express the greatness of Christ's love.

O my beloved, may your souls be swallowed up in this love. Think and think while you will, you can never think how much you are beloved. See that you love again by way of *gratitude*, though not of *requital:* What though your souls be but narrow, and your powers but little? Yet love him with all you have. Love him with all your hearts and all your strength. To the meditations, and to the embraces of divine love I leave you, remaining,

Your's in the bonds of the most dear Lord Jesus,

JOS. ALLEINE.

August 11, 1665.

LETTER XXI.

To the beloved people, the inhabitants of Taunton, *grace and peace.*

Moſt dear friends,

MY chief joy is, that my beloved is mine and I am his. But next to that I have no joy ſo great as that you are mine and I am yours, and you are Chriſt's. My relation to Chriſt is above all: he is my life and my peace, my riches and my righteouſneſs: he is my hope and my ſtrength, and mine inheritance, and my rejoicing: in him will I pleaſe myſelf for ever, and in him will I glory. I eſteem myſelf moſt happy and rich, and ſafe in him, though of myſelf I am nothing. In him I may boaſt without pride, and glory without vanity. Here is no danger of being over-much *pleaſed*; neither can the Chriſtian exceed his bounds in valuing his own riches and happineſs in Chriſt. The Lord hath dealt bountifully with me, and none ſhall ſtop this my confidence of boaſting in Chriſt. But as my lot in him is above all, ſo it is no ſmall content to me, that my lot is fallen with you. And though I have broken my health, and loſt my liberty once and again for your ſakes, yet none of theſe things move me. I wiſh

wiſh nothing more than to ſpend and to be ſpent upon the ſervice of your faith. I bleſs the Lord for it is an invaluable mercy, that ever he called me to be an embaſſador of the Lord Jeſus Chriſt to you-wards. In this ſtation I deſire to approve myſelf to him, and that I am withdrawn from my work for a ſeaſon, it is but that I may return to you refreſhed, and more enabled for my work among you. I am tender of preſerving the little ſtrength God doth add to me, entirely for your ſakes. I bleſs the Lord I am in great tranquility here in this town, and walk up and down without any queſtioning me. I do by this return you my hearty thanks for your earneſt prayers in my behalf, for it is God that muſt do the cure. I ſeem to be retired to this place, as a veſſel rent and ſhattered and torn in the ſervice, that is come to recruit in the *harbour:* And here I am as it were repairing and victualling to put forth again in the ſervice: which I ſhall do as ſoon as I am ready. What is my life unleſs I am ſerviceable? And though I muſt for the preſent forbear my wonted labour, yet I ſhall not ceaſe to exhort you while I am abſent from you, to ſtand faſt, and to grow up in your holy faith.

Be warned, my beloved, that you fall not upon thoſe rocks on which ſo many have been ſplit.

There are three things which I beſeech you carefully to beware of.

Firſt,

Firſt, Leſt while Chriſt is in your mouths, the world run away with your hearts. There is many a ſeeming Chriſtian that will be found a mere Idolater. Many a ſoul goes down to *Hell* in this ſin, and never diſcerns it till it be too late. Remember, that the *Oxen*, the Farm, Wife, Merchandize, all of them lawful comforts, did effectually keep men from cloſing with Chriſt, as the vileſt luſts of the worſt of men. Whatever you find your hearts very much *pleaſed* in among theſe earthly comforts, ſet a mark upon that thing, and remember that there lies your greateſt danger. What you love moſt, you muſt fear moſt; and think often with yourſelves, this, if any thing, is like to be my ruin. Oh, the multitudes that periſh by the ſecret hand of this enemy, the over-valuing of earthly things. The hearers compared to the thorny ground did openly fall away; but while others withered they were as green and freſh as ever; and yet their inordinate affection to the things of this life, ſecretly undid all at laſt. Little do moſt think while they pleaſe themſelves in their eſtates, while they delight themſelves ſo freely in their children, in their wives, in their habitations and poſſeſſions; that theſe are the things which are like to undo them for ever. How little is that ſcripture thought of, *love not the world; if any man love the world, the love of the Father is not in him.* Are there not many among us, who though they keep up prayer, and

and other holy duties; yet the ſtrength of their hearts goeth out after earthly things? And theſe are their chief care and their chief joy. Such muſt know they are none of Chriſt's; and they had better underſtand now, and ſeek to be renewed by repentance, than hereafter, when there ſhall be no place for repentance.

Secondly, *Leſt while iniquity abounds, your love to Chriſt wax cold.* Remember what an abomination *Laodicea* was to Chriſt, becauſe ſhe grew luke-warm; and what a controverſy he had with *Epheſus*, a ſound church, becauſe ſhe did but ſlacken and grow remiſs in her love. A friend is born for adverſity; and now is the time, if you will prove the ſincerity of your love to Chriſt, by following him zealouſly, reſolvedly, fully, now he is rejected and oppoſed.

Thirdly, *Leſt you keep up a barren and fruitleſs profeſſion.* See to it, that you be not only profeſſors, but proficients. Many think all is well becauſe they go on in the exerciſes of religion; but alas! You may keep on praying and hearing all the week long, and yet be not one jot the farther. Many there are that keep going, but it is like the horſe in the mill, that is going all day, but yet is no farther than when he firſt began. Nay, it often happens in the trade of religion, as in trading in the world, many keep on trading ſtill, 'till for want of care, and examining their accounts, they trade themſelves out of all. Oh, look to it my brethren, that none of you reſt in the

the doing of duties, but examine what comes of them. Otherwiſe, as you may trade yourſelves into poverty, ſo you may hear and pray yourſelves into hardneſs of heart and deſperate ſecurity and formality. This was the very caſe of wretched *Laodicea*, who kept in the track of religious duties, and verily thought that all was well, becauſe the trade went on, and that ſhe was increaſed in ſpiritual goods. But when her accounts were caſt up, all comes to nothing, and ends in wretchedneſs, poverty, and nakedneſs. I commend you to the living God, remaining

Your fervent well-wiſher and Embaſſador in Chriſt.

JOS. ALLEINE.

Devizes, *June* 22, 1666.

LETTER XXII.

[An admiration of the love of God.]

To the moſt loving and beſt beloved, the ſervants of God in Taunton, *ſalvation.*

My moſt dear friends,

I Love you, and long for you in the Lord, and I am weary with forbearing that good and bleſſed work that the Lord hath committed to me, for the furtherance of your ſalvation. How long, Lord,

Lord, how long ſhall I dwell in ſilence? How long ſhall my tongue cleave to the roof of my mouth? When will God open my lips, that I may ſtand up and praiſe him? But it is my Father's good pleaſure yet to keep me in a total diſability of publiſhing his name among you; unto him my ſoul ſhall patiently ſubſcribe. I cannot complain that he is hard to me: I am full of the mercies of the Lord, and ſhall I complain? Far be it from me.

* But though I may not murmur, methinks I may mourn a little, and ſit down and wiſh, O if I may not have a tongue to ſpeak, would I had but hands to write, that I might from my pen drop ſome heavenly counſels to my beloved people. But it cannot be; alas, my right hand ſeems to have forgot her cunning, and hath much ado with trembling to lift the bread into my mouth. Do you think you ſhould have had ſo little to ſhew under my hand, to bear witneſs of my care for you, and love to you, if God had not ſhook my pen as it were out of my hand? But all that he doth is done well, and wiſely, and therefore I ſubmit. I have purpoſed to borrow hands wherewith to write unto my beloved, rather than be ſilent any longer.

But where ſhall I begin, or when ſhould I end? If I think to ſpeak of the mercies of God towards me, or mine enlarged affections towards you, I feel already how in-ſufficient all I can ſay will prove at laſt to utter what I have to tell you:

but

but ſhall I ſay nothing becauſe I cannot utter all? This muſt not be neither.

Come then all ye that fear the Lord, and I will tell you what he hath done for my ſoul. Oh help me to love that precious name of his, which is above all my praiſes. O love the Lord all ye his ſaints, magnify him with me, and let us exalt his name together! He hath remembred my low eſtate, becauſe his mercy endureth for ever. Bleſſed be you of the Lord, for all your remembrances of me before the Lord. You have wreſtled with the Lord for me, you have wreſtled me out of the jaws of death: O the ſtrength of prayer! Surely it is ſtronger than death. See that you have the honour the power and prevalency of prayer: Oh be in love with prayer, and have high and venerable thoughts of it. What diſtreſſes, diſeaſes, or death, can ſtand before it? Surely I live by prayer, prayer hath given a reſurrection to this body of mine, when phyſicians and friends had given up their hopes.

O infinite love never to be comprehended, but ever to be admired, magnified, and adored by every creature! O let my heart be filled, let my mouth be filled, let my papers be filled with the thankful commemoration of this matchleſs love. O turn your eyes from other objects! O bury me in forgetfulneſs, and let my love be no more mentioned nor had in remembrance among you, ſo you be throughly poſſeſſed and inflamed with the love of God. See that you ſtudy this. Fill

your

your ſouls with wonder, and be raviſhed with this love: take your daily walk, and loſe yourſelves in the field of love. O that your ſouls may be drowned in the love of Chriſt, 'till you ſay with the ſpouſe, *I am ſick of love.* Who in all the earth ſhould admire and commend this love, if I ſhould not? I feel it, I taſte it, the ſweet ſavour thereof reviveth my ſoul; it is light to mine eyes, and life to mine heart; the warm beams of this bleſſed ſun, O how have they comforted me, raviſhed, and refreſhed me both in body and ſoul! Now my own hands can feed me, and my own feet can bear me, my appetite is quick, my ſleep comfortable, and God is pleaſed to give ſome increaſe continually though by inſenſible degrees: and ſhall not I praiſe that love which hath done all this for me? My heart is enlarged; but I told you paper could not hold what I have to ſpeak of the goodneſs of the all-gracious God, in which I live. The grace of our Lord Jeſus be with you all. Farewell in the Lord, I remain

Your unworthy miniſter and fervent
Well-wiſher in the Lord,
JOS. ALLEINE.

LETTER

LETTER XXIII.

To the ſervants of Chriſt in Huntingdon, *grace and peace.*

Moſt dear Chriſtians,

I Thankfully acknowledge, both to God and you, that I am many ways obliged to love and ſerve you, and ſurely, when the Lord ſhall turn our captivity, I will (through his grace) endeavour to ſhew myſelf thankful. I am the more ſenſible of your great love, becauſe I cannot be inſenſible how little I have been able to do to oblige you. Able, I ſay, for I am ſure I have been willing to be much more ſerviceable. But now letters and prayers are all that I have for you: of theſe I ſhall be ready to be prodigal. I fervently pray, and do not doubt to ſpeed, that you may reap in grace and glory, what you have ſown in bounty. *Verily, there is a reward for the righteous.* Ah how ſure is it! And how great, and how near!

Come on, my dear brethren and fellow-travellers. Stir up yourſelves and ſet to your race. See that you loiter not, but ſpeed in your holy courſe. What, tire by the way, or think of looking back when heaven is the prize? God forbid. To him that ſoweth righteouſneſs there ſhall be a ſure reward. What though it ſhould ſeem

ſeem ſlow? As long as it is ſo ſure, and ſo great, never be diſcouraged. In the end you ſhall reap, if you faint not. Wait but awhile, and you ſhall have a bleſſed harveſt. The Lord ſpeaks to the Chriſtian, as he to his creditor in another caſe, Have patience with me, and I will pay thee all. Oh for faith and patience! How ſafely will theſe carry us to the harbour, thro' all difficulties.

Brethren, be ye followers of them, who thro' faith and patience inherit the promiſes. It is want of patience that undoes the world. Patience I mean, not ſo much in the bearing the afflictive evil, as in waiting for the deferred good. If the reward of religion were in hand, who would not be religious? But the Lord deals all upon truſt, and on that account is but little dealt with. You muſt plow and ſow, and wait for the return of all at the harveſt, when this life is ended. They that like not religion upon theſe terms, may ſee where they can mend their markets. But you, my brethren. be ſtedfaſt, unmovable, abounding in the work of the Lord; for as much as ye know your labour ſhall not be in vain in the Lord. Wait a little; there is but a ſhort life between you, and the bleſſed inheritance of glory. Ah wretched unbelievers! How worthy are you to be ſhut for ever out of the kingdom, that did ſo undervalue all the glory that God had promiſed, as not to count it ſufficient to pay you for a little waiting? Beloved, lift up your eyes, and

behold

behold your inheritance, the good land that is beyond Jordan, and that goodly mountain. The promiſes are a map of heaven. Do but view it believingly and conſiderately, as it is drawn there, and tell me, what think you of that worthy portion, that goodly heritage? Will not all this make you amends for your ſtay? Why then act like believers. Never think much of the pains and expences of religion. Let no man think he ſhall come off a loſer. What though you are much upon the ſpending hand? God is before-hand with you however: but I would have you principally to look forward. It is much that God hath laid out upon you; but who can tell what he hath laid up for them that fear him? And will you miſs of all for want of patience? God forbid.

Behold, the huſbandman waiteth for the precious fruits of the earth, and hath long patience, 'till he receive the early and latter rain. Be ye alſo patient, ſtabliſh your hearts, for the coming of the Lord draweth nigh. What, ſhall the huſbandman have more patience for the fruits of the earth, than you for the precious fruits of your faith? The huſbandman hath no ſuch certainty as you: he hath but a probability of an harveſt, and yet he hath patience; he is content to venture. He is at great pains, and much coſt; he is ſtill laying out, and hath nothing coming in, and yet he is content to wait for his reimburſement, 'till the corn be grown. But your harveſt

is

is more ſure, as ſure as the infallible promiſe, the immutable oath of God.

Again, the huſbandman hath no ſuch increaſe to look for as you. If he were ſure, that every corn would bear a crown, with what joy, rather than patience, would he go through all his coſt and labour? Why, brethren, ſuch is a believer's increaſe. Every grain ſhall produce a crown; and every tear ſhall bring forth a pearl; and every minute in pains or prayers, an age of joy and glory. Beſide, the huſbandman hath long patience, and will not you have a little patience? It is not long patience that God doth expect of you: for behold the coming of the Lord draweth nigh. Will the garriſon yield when relief is at hand? Or the merchant give up his hopes, when within ſight of the harbour? Or will the huſbandman give up all for loſt, when he ſees the fields white for harveſt? And ſhall he do more for a crop of corn, than you will do for a crop of glory? Far be it. Behold the Judge is at the door. The Lord is at hand. He cometh quickly, and his reward is with him. He comes with the crown in his hand, to ſet upon the head of patience. Therefore caſt not away your confidence, which hath great recompence of reward. The priſoners of the Lord, your brethren in the patience of Jeſus, can tell you, it is good ſuffering for ſuch a maſter.

We muſt tell you, as they ſaid to our Lord in another caſe, He is worthy for whom you ſhould

do

do this. God is beyond measure gracious to us here. He shines bright into our prison. He waters us from heaven and earth. As we trust, you forget not the poor prisoners, when you pray, so we would that many thanksgivings should abound in our behalf. And prayer being the only key that can open our prisons, we trust you will pray and not faint. Farewell, dear brethren, Fare ye well in the Lord, I am,

An unworthy embassador of Jesus, in bonds,
JOS. ALLEINE.

From the Prison at Ivelchester, *Oct.* 28, 1663.

LETTER XXIV.

[To his wife.]

My most dear Theodosia,

THOU seemest to have been long from me; let nothing any longer detain thee, but my sister's necessity, or father's authority. I am in a comfortable state of health, through divine goodness, to which be glory for ever. See that thou love and admire that fountain of our life, and peace: and be ever mindful that 'tis all thy business to love, and serve, and praise thy Creator and Redeemer. I have no other business but

but this to write to thee about: but this is all our buſineſs. What we uſe to call buſineſs is but vanity and paſtime in compariſon of this. Remember that 'tis thy one end, to glorify God, and enjoy him for ever. Learn well that leſſon, and know, that it is the only thing neceſſary. Every morning remember that thy ſerving and pleaſing God is the whole buſineſs of that day, and therefore ſet out accordingly with an expreſs deſign and intention to pleaſe God in thy eating, drinking, viſiting, converſing, and duties throughout the day. My moſt dear heart, I have nothing in the world that doth concern thee, or me ſo much to write of to thee, as this. Oh that thou mayſt ſtill be laying up in heaven! Still furthering thy account; ſtill adding to the heap, and increaſing thy glorious reward? Nothing is done for God, but thou ſhalt hear of it again. What is not done for God, is but ſo much loſt. Thoſe things which others do, being led by their natural affections and deſires, thoſe things do thou with holy aims, for ſpiritual ends, and then God will put it on the account, as ſo much done for him. So it is, my deareſt, God keeps a true account. See that thou believe it, and ſo plough in hope, and ſow in hope, pray and hear with an eye to the ſure reward. Let thy hopes be ſtrong and lively, and then thy hands will be ſtrong, and thy reſolutions and affections will be ſtrong. My time is very precious, and I would not loſe an inch of it. See thou to it, that my

time in writing this letter be not loſt time. Love God the more, and ſet thy heart the ſtraiter towards him, and practiſe this one thing, in every action look to thy end, and then I have got well, and thou better by theſe counſels. My deareſt, I love thee in truth and tenderneſs, but my love ſignifies little, unleſs it ſerve thine eternal good.

I reſt thine own,

JOS. ALLEINE.

[To his wife.]

My dear heart,

*MY heart is now a little at reſt to write to thee. I have been theſe three days much diſturbed. Strong ſollicitations I have had from ſeveral hands, to accept very honourable preferment; but I have not found the invitations to ſuit with the inclinations of my own heart, as I was confident they would not with thine. I have ſent away my friends ſatisfied with the reaſons of my refuſal, and now can ſay, *Soul, return unto thy reſt.* But alas, that ſuch things ſhould diſturb me. I would live above this lower region, that no paſſages whatſoever might put me out of frame, or unſettle me from my deſired reſt. I would have my heart fixed upon God, ſo as no occurrences might diſturb my tranquility,

tranquility, but I might be ſtill in the ſame quiet and even frame. Well, though I am apt to be unſettled, yet I am like a bird out of the neſt, I am never at quiet till I am in my old way of communion with God; like the needle in the compaſs, that is reſtleſs, till it be turned towards the pole.

I can ſay through grace, with my ſoul have I deſired thee in the night, and with my ſpirit within me have I ſought thee early; my heart is early and late with God, 'tis the buſineſs and delight of my life to ſeek him. But alas, how long ſhall I ſpend my days in wiſhing, when my glorified brethren ſpend theirs in enjoying? As the poor impriſoned captive ſighs under his irons, and can only look through the grate, and long for the liberty which others enjoy: ſuch is my condition. I can only look through the grate of this priſon, my fleſh; I ſee *Abraham*, and *Iſaac*, and *Jacob*, ſitting down in the kingdom of God. But alas, I myſelf muſt ſtand without, longing, praying, waiting, for what they are enjoying. Happy ſouls! When ſhall theſe fetters of mine be knocked off? When ſhall I be ſet at liberty from this priſon of my body? You are cloathed with glory, when I am cloathed with duſt. I dwell in fleſh, in a houſe of clay, when you dwell with God in a houſe not made with hands, eternal in the heavens.

I muſt be continually clogged with this cumberſome body, when you have put on incorrup-

tion and immortality. What continual moleſta-tion am I ſubject to by reaſon of this fleſh? What pains doth it coſt me to keep this earthen veſſel from breaking! It muſt be exercifed; and which is worſt of all, cheriſhed with time-devour-ing ſleep; ſo that I live but little of the ſhort time I have allotted me here. But oh bleſſed ſouls, you are ſwallowed up of immortality and life, your race is run, and you have received your crown. How cautious muſt I be to keep me from dangers! How apt am I to be troubled with the cares and fears of this life, when your ſouls are taken up with God and Chriſt, and 'tis your work to be ſtill contemplating, and admir-ing that love that redeemed you from all this. What pains muſt I be at to repair the ruinous building of this earthly tabernacle, which when I have done, I am ſure will ſhortly fall about my ears; when you are got far above mortality, and are made equal with the angels. Oh! I groan earneſtly to be cloathed upon with my houſe which is from heaven, being willing ra-ther to be abſent from the body and preſent with the Lord! Oh, when ſhall I come and appear before him? When ſhall I receive the purchaſe of my Saviour, the fruit of my prayers, the har-veſt of my labours, the end of my faith, the ſalvation of my ſoul? Alas, what do I here? This is not my reſting place, my treaſure is in heaven. Oh when ſhall I be where my heart is? Wo is me that dwell in the tents of *Kedar!* Oh

that

that I had wings like a dove, that I might fly away and be at reſt! Then would I haſten my eſcape from the ſtorm and tempeſt, and be out of the reach of fears, diſturbances, and diſtractions. How long ſhall I live at ſuch a diſtance from my God, at ſuch a diſtance from my country? Alas, how can I ſing the Lord's ſong in a ſtrange land? No, I will hang my harp upon the willows, and ſit down and weep when I remember *Sion*. But yet my fleſh ſhall reſt in hope, and I will daily bathe my ſoul in the ſweet thoughts of my bleſſed home. I will rejoice in hopes of what I do not yet enjoy, and content myſelf with the taſte of what I ſhall ſhortly have my fill of.

The Lord grant the requeſt I daily pour out before him, and make us furtherances to each other's ſoul, that we may quicken and promote and forward one another in his ways! Help me by thy prayers, as thou doſt always. The God of all peace and comfort be with thee my ſweet love! Farewell!

Thine beyond expreſſion,

JOS. ALLEINE.

LETTER XXVI.

[God is a ſatisfying Portion.]

My moſt dear friend,

HAD not my right hand long ſince forgot her cunning, and the Almighty ſhook the pen out of my hand, I ſhould long e'er this have written to thee; but it is a wonder of divine power and goodneſs that my ſoul had not before this time dwelt in ſilence, and that death had not put the long period to all my writing and converſe.

Long is the ſong of love that I have to tell thee. I rejoice in the conſtancy of thy love, that the waters of ſo long a ſilence, and ſo great a diſtance have not yet quenched it. But thy deſires are towards me, and thy heart is with me, though providence hath hindered me from thy much-deſired company. I will aſſure thee it hath been a pleaſure to my heart a good part of this ſummer, to hope that I ſhould come one half of the way to give thee a meeting. But ſuch is my weakneſs hitherto, that I am forced to put off thoſe hopes till the ſpring, when, if God gives me ſtrength to ride, I intend to ſee thee before mine own home. I thank thee for all the

dear

dear expreſſions of thy fervent love: my expences have been vaſt; but ſurely goodneſs and mercy hath followed me, and do follow me in every place, and in every change of my condition; ſo that as to temporals, I have lack of nothing, and as for ſpirituals I abound and ſuperabound, and the ſtreams of my comforts have been full and running over. The joy of the Lord hath been my ſtrength at the weakeſt, and in the multitude of my thoughts within me, his comforts have refreſhed my ſoul. I have found God a ſatisfying portion to me, and have ſat under his ſhadow with full delights, and his fruit is moſt ſweet to my taſte: he is my ſtrength and and my ſong, for I will talk of him, and write of him with perpetual pleaſure. Through grace I can ſay, methinks I am now in my element, ſince I have begun to make mention of him, I am rich in him and happy in him, and my ſoul ſaith unto him with *David*, Thou haſt made me moſt bleſſed for ever more. Happy is the hour that ever I was born, to be made partaker of ſo bliſsful a treaſure, ſo endleſs a felicity, ſuch angelical a prerogative, as I have in him: O how ſweet are his converſes, how delightful it is to triumph in his love.

Methinks the ſtory of the lepers comes not unaptly to my mind, who ſaid one to another when they had eat and drunk and carried away ſilver and gold and raiment, and went and hid it, *We do not well; this day is a day of good*

tidings, and we hold our peace. It is fit that I ſhould be cloathed with ſhame; I acknowledge before God, who trieth the hearts I am unworthy, everlaſtingly unworthy. But it is not fit that he ſhould loſe his praiſe; nay rather let him be the more adored, and magnified and admired for ever and ever. Bleſs the Lord, O my ſoul, bleſs the Lord, O my friend; let us exalt his name together. He is my ſolace in my ſolitude; he is my ſtanding comforter, my tried friend, my ſure refuge, my ſafe retreat; he is my paradiſe, he is my heaven; and my heart is at reſt in him: and I will ſit and ſing under his ſhadow, as a bird among the branches. And whither ſhould I go but unto him? Shall I leave the fatneſs of the olive, and the ſweetneſs of the fig-tree, and of the vine, and go and put my truſt under the ſhadow of the bramble? No, I have made my everlaſting choice: this is my reſt for ever, he is my well-beloved, in whom I am well-pleaſed. Suffer me to boaſt a little: here I may glory without vanity, and I can praiſe him without end or meaſure; but I have nothing to ſay of myſelf: I find thou doſt overvalue me; ſet the crown upon the head of Chriſt; let nothing be great with thee but him, give him the glory. God that knoweth all things, knoweth my poverty, how little, how low, and how mean I am, and how ſhort I come of the attainments of the ſaints, who yet themſelves come ſo exceedingly ſhort of the rule that God hath

hath ſet before us. I often think of the complaint of the devout *Monſieur De Renty* [I feel myſelf very poor this week; and very defective in the love of God; if you would know wherein you can pleaſure me, love God more: that what is wanting in me may be made up in the abundance of your love:] in this thou mayeſt highly pleaſure me: love God a little the better, praiſe him a little the more for my ſake; let me have this to pleaſe myſelf in, that God is a little the better loved for me, and that I have blowed up, if it be but one ſpark of divine love in the boſom of my deareſt friend towards him.

Thy cautions are acceptable to me, I deſire to provide for manifold changes and ſtorms. I know I am not yet in the harbour; O pray with me that I may not enter into temptation; for I am very weak in ſpirit, as well as in body, God knoweth. Somewhere or other I muſt break off, and thou wilt ſay, it is time to ſhut up. For once only know, that I am thy daily orator, and will be whilſt I am. And yet once more, I muſt have room to add my thankful acknowledgment of thine. With our moſt dear affections to you both, I commend you to the God of love, ſtill abiding,

Thy faſt and ſure
FRIEND.

Bath, Oct. 12, 1668.

LETTER XXVII.

Dear Couſin,

THE welcome tidings of your ſafe arrival at *Barbadoes* is come to my ears; as alſo the news of your eſcape from a perilous ſickneſs, for which I bleſs the Lord. I have conſidered, that God had bereft you of a careful father, and that your mother takes but little care for you; ſo that you have none nearer than myſelf to watch for your ſoul, and to charge and admoniſh you in the Lord.

But yet, be not diſcouraged by theſe things, but look to heaven, fly unto Jeſus, put away every known ſin, ſet upon the conſcientious performance of every known duty; make Chriſt your choice, embrace him upon his own terms; deliver up yourſelf, body and ſoul to him: ſee that you have no reſerves nor limitations in your choice of him; give him your very heart; caſt away your worldly hopes and expectations, make religion your buſineſs.

Theſe things do, and you ſhall be ſure of a friend in heaven; and, if I may be any comfort to you, you ſhall not fail, while I live, to have one friend on earth to care for you. You are

gone

gone far from me, even to the uttermoſt parts of the earth: but I have ſent theſe letters to call after you; yea, not only to call, but to cry in your ears. O what is like to become of your ſoul! Where is that immortal ſoul of yours like to be lodged for ever? Amongſt devils or angels? Upon a bed of flames, or in the joys of paradiſe?

Go aſide; retire from the noiſe of the world, and ſay to yourſelf, *Oh my ſoul! Whither art thou going? Do not I know, that I muſt be converted or condemned? That I muſt be ſanctified, or I can never be ſaved?* Oh my ſoul! What ſeekeſt thou? What is my chief care? Is it for this world, or the world to come? Do I firſt ſeek the kingdom of heaven, and the righteouſneſs thereof? Do I think heaven will drop into my mouth? That glory and immortality will be got with a wet finger, with cold prayers, and heartleſs wiſhes, while the world has my heart? Do I think to be crowned, and yet never fight? To gain the race and never run? To enter at the ſtrait gate, and never ſtrive? To overcome principalities and powers, and never wreſtle? No, no; Oh my ſoul, either lay by the hopes of heaven for ever, or rouſe up thyſelf, put forth thy ſtrength after God and glory. Either lay by thy worldly hopes, or thy hopes of immortality; away with thy ſins, or let Chriſt go for ever. Think not to have Chriſt and the world too, to

ſerve God and mammon: if thou follow the world, thou muſt die: the Lord hath ſpoken it, and all the world can never reverſe it. Thus reaſon the caſe with your own ſoul, and give not reſt to thyſelf night nor day, till you are gotten off from the world, broken off from every known ſin, and got ſafe into Chriſt.

Dear couſin, I charge you by the Lord, to obſerve theſe things. Pray over them, weep over them, read them again and again; do not paſs them over as ſlight and ordinary things. Your ſoul is at ſtake; it is your ſalvation which is concerned in them; think not that I am in jeſt with you. I travel in birth with you, till Chriſt be formed in you. Why ſhould you die? Oh repent and live, lay hold on eternal life, win Chriſt, and you win all. Oh be thankful to the Lord, that now you are fatherleſs and friendleſs, yet you have one remembrancer to warn you to flee from the wrath to come. God forbid that I ſhould find you at laſt in the place of torments, for your not embracing theſe counſels. To conclude, I charge you as a miniſter, as a father, take heed of theſe three things:

1. *Leſt the gain of the world prove the loſs of your ſoul:*

2. *Leſt company draw you from God:*

3. *Leſt a lofty or a worldly heart ſhould thruſt you out of the kingdom of heaven.*

Oh

Oh labour whatever you do for an humble heart. Be little, be vile in your own eyes; ſeek not after great things; be poor in ſpirit: without this, heaven will be no place for you. Your lot is fallen in a place of great wickedneſs, where your ſoul is in much danger, where your temptations are many, and your helps for heaven but few: where good examples are rare, and many will entice yo to ſin and vanity. O! look about you, conſider your danger, fear leſt you ſhould miſcarry for ever. I can but warn you and pray for you: but though you have none to overſee you, remember the eye of God is upon you, to obſerve all your actions, and that he will ſurely bring all your practices into judgment. I commend you to the Lord, and remain,

Your loving and careful uncle,

JOS. ALLEINE.

Auguſt 19, 1668.

LETTER XXVIII.

Dear friend,

*YOUR letter was exceeding welcome to me, not only as reviving the remembrance of our old friendſhip, but alſo, as bringing me news of ſome ſpiritual good that you received by me, which is the beſt tidings that I can receive:

ceive: For what do I live for, but to be uſeful to ſouls in my generation? * I deſire no other buſineſs than to pleaſe and honour my God, and ſerve my generation in that ſhort allowance of time I have here. Shall I commend to you the leſſon that I am about to learn? It is, *to be entirely devoted to the Lord, that I may be able to ſay after the apoſtle, To me to live is Chriſt.* I would not be ſerving God only for a day in the week, or an hour or two in the day: but every day, and all the day. I am ambitious to come up to that of our Lord and Maſter, *To do always thoſe things that pleaſe God.* I plainly ſee that ſelf-ſeeking is ſelf-undoing; and that then we promote ourſelves beſt, when we pleaſe God moſt. I find, that when I have done all, if God be not pleaſed, I have done nothing; and if I can but approve myſelf to God, my work is done: I RECKON I DO NOT LIVE THAT TIME I DO NOT LIVE TO GOD.

* I am fain to cut off ſo many hours from my days, and ſo many years from my life, as I have lived to myſelf. I find no enemy ſo dangerous as myſelf, and O that others may take warning by my hurt: O that I had lived wholly to God! Then had every day and every hour that I have ſpent, been found upon my account at that day: then had I been rich indeed, in treaſure laid up there, whither I am apace removing; then I had been every day and hour adding to the heap, and increaſing the reward which God

God of his mere grace hath promiſed, even to the meaneſt work that is done to him. I perceive I am an eternal loſer by acting no more for God; for what is done to myſelf is loſt; but what is done for God, is done for ever, and ſhall receive an everlaſting reward. Verily, if there be a world to come, and an eternal ſtate after this ſhort life, it is our only wiſdom to be removing, and, as it were tranſplanting and tranſporting what we can, from hence into that country to which we are ſhortly to be removed, that what we are now doing we may reap the fruit of for ever.

Well, let us be wholly ſwallowed up in religion, and know no other intereſt but Jeſus Chriſt. I cannot ſay, I have already attained; but this is what my heart is ſet to learn. That in all that I do, whether ſacred or civil actions, ſtill I may be doing but one work, and driving on one deſign, *That God may be pleaſed by me, and glorified in me*; That not only my praying, preaching, alms, may be found upon my account; but even my eating, drinking, ſleeping, viſits, diſcourſes, becauſe they are done to God. Too often do I miſs my mark; but I will tell you what are the rules I ſet myſelf: *Never to lie down but in the name of God*; nor barely for natural refreſhment, but that a wearied ſervant of Chriſt may be recruited and fitted to ſerve him better the next day. *Never to riſe up but with this reſolution, I will go forth this day in the name of God, and will make religion*

my

my buſineſs, and ſpend the day for eternity. Never to enter upon my calling, but firſt thinking, I will do theſe things as unto God, becauſe he requireth theſe things at my hands, in the place and ſtation he hath put me into. *Never to ſit down to the table, but reſolving, I will not eat meerly to pleaſe my appetite, but to ſtrengthen myſelf for my Maſter's work. Never to make a viſit, but to leave ſomething of God where I go; and in every company to leave ſome good ſavor behind.* This is that which I am preſſing hard after: and if I ſtrive not to walk by theſe rules, let this paper be a witneſs againſt me.

I perceive you are otherwiſe perſuaded in ſome things than I am: but however, I truſt we meet in our end. May it be your whole ſtudy to gain ſouls, and to build them up in holineſs, which is with too many the leaſt of their cares. One duty (miſerably neglected) I ſhall be bold to recommend from my own experience, and that is, the viſiting your whole flock from houſe to houſe, and enquiring into their ſpiritual eſtates particularly, and dealing plainly and truly with them about their converſion to God.

You ſee how free I am with you: but I know your candour. I rejoice in your happy yokefellow: ſalute her from your old friend, and accept of the unfeigned reſpects of him who is, Sir,

Your real and faithful friend,

JOS. ALLEINE.

LETTER

LETTER XXIX.

[To a minister in prison.]

Worthy Sir,

IT was but a little after my release from my own confinement, but I heard of yours: and now write to you, as one that hath taken a higher degree than ever, being commenced prisoner of Christ. I was once affected with the picture of a devout man, to whom a voice came down from heaven, saying, *Quid vis fieri pro te?* To which he answered, *Nihil domine, nisi pati ac contemini pro te.* Undoubtedly, Sir, it is our real glory to be throughout conformed to Jesus Christ, not only in his sanctity, but in his sufferings. I doubt not your consolations in Christ superabound in all your tribulations for him. Yet let me add this, that you have a whole shoal of promises come in to you, which you had not before; I mean all the promises to suffering saints, in which they have not so immediate a part, unless in a suffering state. And doubtless he hath got well, that hath gotten such a number of exceeding great and precious promises.

I can tell you little good of myself: but this I can tell you, that the promises of God were never so sweet to me, as since my imprisoned state. It shames me that I have let such a treasure lie by

by ſo long, and have made ſo little uſe of it. Never did my ſoul know the heaven of a believer's life, till I learnt to live a life of praiſe, and to ſet home the unſpeakable riches of the divine promiſes, to which, through grace, I am made an heir. I verily perceive that all our work were done, if we could but prevail with ourſelves and others to live like believers; to tell all the world by our carriage, that there is ſuch pleaſantneſs in Chriſt's ways, ſuch beauty in holineſs, ſuch reward to obedience, as we profeſs to believe!

It is but a little while that priſons ſhall hold us, or that we ſhall dwell in dirty fleſh. *Porphyry* tells us of *Plotinus*, that he was aſhamed to ſee himſelf in the body; to ſee a divine and immortal ſoul in a priſon of fleſh (for ſo they held the body to be;) but the worſt ſhackles are thoſe of ſin. Well, they muſt ſhortly fall off; our Lord doth not long intend us for this lower region: ſurely he is gone to prepare a place for us: yea, and he will come again, and receive us to himſelf, that where he is, we may be alſo. And what have we to do, but to believe, and wait, and love, and long, and look out for his coming, in which is all our hope? 'Twill be time enough for us to be preferred then. We know before hand who ſhall then be uppermoſt. Our Lord hath ſhewed us where our places ſhall be, even at his own right hand; and what he will ſay to us, *Come ye bleſſed.* Surely we ſhall ſtand in his judgment: he hath promiſed to ſtand our friend: let us look

for

for the joyful day: and ſure as there is a God, this day will come, and then it ſhall go well with us. What if bonds and baniſhment abide us for a ſeaſon? This is nothing but what our Lord hath told us, *The world ſhall rejoice, but ye ſhall lament: ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.* Oh how reviving are his words! *I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.*

If that miſerable wretch leapt chearfully off the ladder, ſaying, *I ſhall be a queen in hell:* with what joy ſhould we do and ſuffer for God, knowing that we ſhall be crowned in heaven? They are wonderful preparations that are making for us: the Lord make us meet to be partakers. * It was the higheſt commendation that ever that worthy *R. Baxter* received, which fell from his ſcoffing adverſary *Tilenus*, *Totum, puritaniſmum totus ſpirat.* Oh that this may be true of us and ours!

Let your true yoke-fellow, and my Chriſtian friends with you, have my hearty commendation: and theſe counſels I pray you give them from me.

1. *To habituate themſelves, both as to their thoughts and diſcourſes, more throughly than ever to holineſs.* Brethren, I would teach you the leſſon that I reſolve to learn, that your minds and tongues may as naturally run upon the things of heaven, as others on the things of this world. Why ſhould it not be thus? I am ſure God and

heaven

heaven as well deserve to be thought on, and talked of as froth and vanity. There are many that have in a great measure learnt this lesson, and why should not we? What if it be hard at first? Every thing is so to a beginner. And is not ours a religion of self-denial? If we do but force ourselves awhile to holy thoughts, and heavenly discourse, it will grow habitual to us, and then it will be most natural, familiar, and sweet. O what gainers will you be, if you learn this lesson?

'Tis the shame of religion, that Christians are so unlike themselves, unless upon their knees. Our lives and language should tell the world what we are, and whither we are going. Christians, let little things content you in the world, but aspire after great things in the grace of God. Many little think what high degrees of holiness they may grow up to even in this life with pains and diligence. Sirs, be you men of great designs: think it not enough if you have wherewith to bear your charges to heaven; but aspire to be great in the court of heaven, favourites of the Most High, of tall growth, singular communion, that you may burn and shine in your place, that you may savour of heaven wherever you come, and that there may be an even-spun thread of holiness running through your whole course. 'Tis our disgrace, that there is so little difference to be seen in the ordinary conversation of believers and other men. Is it not a shame, that when we

we are in company with others, this ſhould be all the difference that is to be ſeen, that we will not curſe and ſwear? If you will honour the goſpel, bring forth your religion out of your cloſets into your ſhops, trades, viſits, and exemplify the rules of religion in the management of all your relations, and in your ordinary converſe. Let there be no place or company that you come into, in which you do not drop ſomething of God; this will be the glory of religion, and we ſhall never convince the world 'till we come to this. May you come, my brethren, out of your priſons with your faces ſhining, having your minds ſeaſoned, and your tongues tipt with holineſs! May your mouths be as a well of life, from whence may flow the holy ſtreams of edifying diſcourſe! May you ever remember, as you are ſitting in your houſes, going by the way, lying down, riſing up, what the Lord doth then require of you.

2. *To improve their preſent retirements from the world, for the ſettling their ſpiritual eſtates.* 'Tis a common complaint amongſt Chriſtians, that they want aſſurance. Oh, if any of you that wanted aſſurance when you came to priſon, may carry that bleſſing out, what happy gainers would you be? Now you are called more than ever to ſelf-ſearching. Now bring your graces to the touchſtone. Be much in ſelf obſervation. Reſt not in probable hopes. Think not that it is enough that you can ſay, you hope 'tis well. Be reſtleſs till you can ſay, that you know

know 'tis well; that you know you are paſſed from death to life.

* Think not that this is a privilege that only a few may expect. Obſerve but theſe three things:

1. *To take heed of laying the marks of ſalvation either too high or too low;*

2. *To be much in obſerving the frame, and bent, and workings of your own heart:*

3. *To be univerſally conſcientious, and to be conſtant in even and cloſe walking*, and then I doubt not but you will have a ſettled aſſurance, and know and feel that peace of God that paſſeth all underſtanding.

I wiſh your priſon may be a paradiſe of peace, and a *Patmos* of divine diſcoveries, *Lord Jeſus ſet to thy Amen.* I am, Sir,

Your unworthy brother and companion in the kingdom and patience of Jeſus,

Jan. 10, 1664. JOS. ALLEINE.

LETTER XXX.

To the moſt beloved people, the ſervants of God in Taunton, *ſalvation.*

Moſt dearly beloved and longed for, my joy and crown.

MY heart's deſire and prayer for you is, that you may be ſaved. This is that which I have been praying and ſtudying, and preaching for

for theſe many *years*: and this is the end of my ſuffering, and writing at this preſent time. I ſeek not other gifts, give me your hearts, let me but part between your ſins and you: ſuffer me but to ſave you; give me leave to carry you over to Jeſus Chriſt, and I will not aſk you any more. I will ſerve you gladly, I will ſuffer for you thankfully, ſo I may but ſave you. Do not wonder why I follow you ſo preſſingly, why I call upon you ſo frequently; let not my importunity be grievous to you, all this is but to ſave you. Chriſt did not think his blood, and ſhall I think my breath too dear in order to your ſalvation; what pity is it, that any of you ſhould miſcarry at laſt, under the power of ignorance, or by a profane negligence, or a formal and lifeleſs profeſſion of ſtrict godlineſs?

Beloved, I am afraid of you, leſt (as to many of you) I have run in vain. I cannot but thankfully acknowledge, that there are not a few of you who are the joy of your miniſters, and the glory of Chriſt. But it cannot be diſſembled, that far the greater number give little ground to hope, they are in the ſtate of ſalvation. And muſt not this be a pinching thought to a compaſſionate teacher, that he cannot perſuade men, but that the moſt of them will wilfully throw away themſelves? Is it not a woeful ſight, to behold the devils driving a great part of our miſerable flocks, (as they did once the herd of ſwine) violently down the hill, till they be choaked in the water,

water, drowned in the gulph of endleſs perdition? Ah miſerable ſpectacle! What through the wilful blindneſs of ſome, the looſeneſs and ſenſuality of others, the halving, and cold, and cuſtomary religion of others, how great a number of our poor flocks, is Satan like to carry utterly away from us, after all that hath been done to ſave him?

Yet I cannot but call after them. Hearken unto me, O ye children. How long will ye love vanity, and truſt in lying words? As the Lord liveth, you are loſt, except you turn: wherefore turn yourſelves and live ye. Ah how mercy wooeth you! How it waiteth to be gracious? Hear, O ſinners, hear. See you not how the merciful Saviour of the world ſtretcheth forth his hands all the day long, and ſpreadeth forth his wings, and calleth you as a hen doth her chickens! Hear you not the ſounding of his bowels? He hath no need of you: Yet how do his compaſſions melt over periſhing ſinners? His heart is turned within him, and ſhall not this turn your hearts? His repentings are kindled together, and ſhall not this lead you to repentance? Behold, he ſtandeth at the door and knocketh. O man, wilt thou keep Jeſus at the door, and lodge *Barabbas* in thy boſom? Oh his melting love to ſinners! He calleth after them, he weepeth over them, he crieth to them. How long, ye ſimple ones, will you love ſimplicity? Will you not be made clean? When ſhall it once be? Why will

will you die? Turn you at my reproof: behold, I will pour out my ſpirit upon you. Sinner, art thou not yet melted? Oh come in at his loving calls. Come out from thy ſins: touch the ſcepter of grace and live: Why ſhouldſt thou be daſhed in pieces by his iron rod? Kiſs the Son: Why ſhouldſt thou periſh in the way? Set up Jeſus as thy king, leſt he count thee for his enemy, becauſe thou would not that he ſhould reign over thee, and ſo thou be called forth and ſlain before him. Oh how dreadful will this caſe be, to die by the hand of a Saviour! Oh double hell, to have thy Redeemer become thy executioner! And the hand that was ſo long ſtretched forth to ſave thee, to be now ſtretched forth to ſlay thee! And the merciful heart of Chriſt himſelf hardened againſt thee, ſo that he ſhould call thee forth, and hew thee in pieces, as *Samuel* did *Agag* before the Lord.

* Beloved, I deſpair of ever bringing you to ſalvation, without ſanctification: or poſſeſſing you with happineſs without perſuading you to holineſs. God knows I have not the leaſt hope ever to ſee one of your faces in heaven, except you be ſanctified, and exerciſe yourſelves unto godlineſs. This is that I drive at, I beſeech you ſtudy to further *perſonal godlineſs*, and *family godlineſs*.

* 1. *Perſonal godlineſs*. Let it be your firſt care to ſet up Chriſt in your hearts. See that you make all your worldly intereſts ſtoop to him,

that you be entirely and unreſervedly devoted to him. If you deliberately and ordinarily harbour any ſin, you are undone. See that you unfeignedly take the laws of Chriſt, as the rule of your words, thoughts and actions; and ſubject your whole man, faithfully to him. If you have a true reſpect unto all God's commandments, you are found at heart. O ſtudy to get the image and impreſs of Chriſt upon you within. Begin with your hearts, elſe you build without a foundation. Labour to get a ſaving change within, or elſe all external performances will be to no purpoſe. And then ſtudy to ſhew forth the power of godlineſs in your life. Let piety be your buſineſs. 'Tis the higheſt point of juſtice, to give God his due. Beware that none of you be a prayerleſs perſon: for that is a certain diſcovery of a Chriſtleſs, and a graceleſs perſon. Suffer not your bibles to gather duſt. See that you converſe daily with the word. That man can never lay claim to bleſſedneſs, whoſe delight is not in the law of the Lord. Let meditation and ſelf-examination be your daily exerciſe, elſe the Papiſts, yea the Pagans will condemn us. If ever you come to any growth in holineſs, without the conſtant uſe of this practice, I am groſsly deceived. And therefore I beſeech, yea even charge you by the Lord, that you would daily examine yourſelves.

But piety without charity is but the half of Chriſtianity, or rather impious hypocriſy. See therefore

therefore that you do juſtly, and love mercy, and let equity, and charity run like an even thread, through all your dealings. Be you temperate in all things, and let chaſtity and ſobriety be your undivided companions. Let truth and purity, ſerioufneſs and modeſty, heavenlineſs and gravity, be the conſtant ornaments of your ſpeech. Let patience and humility, ſimplicity and ſincerity ſhine in all parts of your converſation. See that you forget and forgive wrongs, and requite them with kindneſs. Be merciful in your cenſures, and put the moſt favourable conſtruction upon your brethren's carriage. Be ſlow in promiſing, punctual in fulfilling. Let meekneſs, innocency, affableneſs, yieldingneſs, and courteſy, commend your converſation to all men. Let none of your relations want that love and loyalty, that reverence and duty, that tenderneſs, care, and vigilancy, which their ſeveral places and capacities call for. This is true godlineſs. I charge you before the moſt high God, that none of you be found a ſwearer, or a liar, a lover of evil company, or a ſcoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, or a quarreller, or a thief, or backbiter, or a railer: for I denounce unto you from the living God, that damnation is the end of all ſuch.

2. *Family godlineſs.* He that hath ſet up Chriſt in his heart, will be ſure to ſtudy to ſet

him up in his houſe. Let every family with you be a Chriſtian church; every houſe a houſe of prayer; every houſhold a houſhold of faith. Let every houſholder ſay, with *Joſhua*, *I, with my houſe, will ſerve the Lord*, and with *David*, *I will walk within my houſe with a perfect heart.*

Firſt, Let religion be in your families, not as a matter by the by, but the ſtanding buſineſs of the houſe. Let them have your prayers as duly as their meals. Is there any of your families, but have time for their taking food? * Wretched man! Canſt thou find time to eat, and not time to pray?

* *Secondly*, Settle it upon your hearts, that your ſouls are bound up in the ſouls of your family. They are committed to you, and (if they be loſt through your neglect) will be required at your hands: Sirs, if you do not, you ſhall know that the charge of ſouls is a heavy charge, and that the blood of ſouls is a heavy guilt. O man, haſt thou a charge of ſouls to anſwer for, and doſt thou not yet beſtir thyſelf for them, that their blood may not be found in thy ſkirts? Wilt thou do no more for immortal ſouls, than thou wilt do for the beaſts that periſh? What doſt thou do for thy children, and ſervants? Thou provideſt meat and drink for them, and doſt thou not the ſame for thy beaſts? Thou giveſt them medicines, and cheriſheſt them when they are ſick, and doſt thou not ſo much for thy ſwine? More particularly.

1. Let

1. Let the ſolemn reading of the word, *and ſinging of pſalms, be your family exerciſes.* See Chriſt ſinging with his family, his diſciples, *Matt.* xxvi. 30. *Luke* ix. 18.

2. *Let every perſon in your family be duly called to an account of their profiting by the word heard or read, as they are about doing your own buſineſs.* This is a duty of conſequence unſpeakable, and would be a means to bring thoſe under your charge to remember and profit by what they receive.

3. *Often take account of the ſouls under your care, concerning their ſpiritual eſtates.* Make enquiry into their conditions, inſiſt much upon the ſinfulneſs and miſery of their natural eſtate, and upon the neceſſity of regeneration, in order to their ſalvation. Admoniſh them gravely of their ſins; encourage beginnings. Follow them earneſtly, and let them have no quiet for you, till you ſee in them a ſaving change. This is a duty of high conſequence, but fearfully neglected by ſome. Doth not conſcience ſay, Thou art the man?

4. *Look to the ſtrict ſanctifying of the ſabbath by all of your houſholds.* Many poor families have little time elſe. O improve but your *ſabbath days* as diligently in doing your Maker's work, as you do the other days in doing your own work, and I doubt not but you may come to ſome proficiency.

5. *Let the morning and evening ſacrifice of ſolemn prayer, be daily offered up in all your families.* Beware they be not found among the families that call not upon God's name; for why ſhould there be wrath from the Lord upon your families? O miſerable families without God in the world, that are without family prayer! What have you ſo many family ſins, family wants, family miſeries; what, and yet no family prayers? How do you pray with all prayer and ſupplication if you do not with family prayer? Say not I have no time. What haſt thou all thy time on purpoſe to ſerve God and ſave thy ſoul, and is this that for which thou can'ſt find no time? Pinch out of your meals and ſleep, rather than want for prayer. *Say not, my buſineſs will not give leave. This is thy greateſt buſineſs, to ſave thyſelf, and the ſouls committed to thee. In a word, the bleſſing of all is to be got by prayer. And what is thy buſineſs without God's bleſſing? Say not, I am not able. Uſe thy one talent, and God will increaſe it. Helps are to be had till thou art better able.

*6. Put every one in your families upon private prayer. Obſerve whether any perform it. Get them the help of a form, if they need it, till they are able to go without. Direct them how to pray, by minding them of their ſins, wants, and mercies, the materials of prayer.

7. Set up catechizing in your families, at leaſt once every week. It was my parting, dying requeſt,

requeſt, that you would ſet up and maintain this duty in your families. Have you all done it accordingly? Cannot your conſciences witneſs, cannot your families witneſs you have not? Well, I thought my parting words would have done ſomething with you: I hoped the fervent requeſt of a dying miniſter, would have prevailed for ſuch a ſmall matter with you. To this day are you without ſolemn catechizing in your houſes! Ah, what a diſcouragement to your teacher is this? Brethren ſhall I yet prevail with you? Will you reject me alſo? O let me perſuade you before you take off your eyes from theſe lines, to reſolve to ſet upon the conſtant exerciſe of this duty. Surely I have done and ſuffered more for you than this comes to: Will you deny me? I beſeech you, let me find, if ever God brings me again to viſit your houſes, that the words of a ſuffering miniſter have ſome power with you. I have ſent you help on purpoſe: What ſhall all my perſuaſions be but ſpeaking to the wind? Beloved, have you no dread of the Almighty's charge, that you ſhould *teach theſe things diligently to your children, and talk of them as you ſit in your houſes, and train them up in the way they ſhould go?* Hath God ſo commanded *Abraham*, that he would teach his *children and his houſhold*, *Gen.* xviii. 19. and given ſuch a promiſe to him thereupon, and will not you put in for a ſhare of either in the praiſe or the promiſe? Say not, they are careleſs and

will not learn. What have you your authority for, if not to uſe it for God, and the good of their ſouls? You will call them up, and force them to do their work; and ſhould you not at leaſt be as zealous in putting them upon God's work? Say not, they are dull and not capable. If they be dull, God requires of you the more pains and patience; but dull as they are, you will make them learn how to work; and can they not learn how to live? Are they capable of the myſteries of your trade, and are they not capable of the plain principles of religion? Well, as ever you would ſee the growth of religion, the cure of ignorance, the remedy of profaneneſs, the downfal of error, fulfil ye my joy with going through with this duty.

I have been long and yet I am afraid my letter will be ended before my work is done: how loath am I to leave you, before I have prevailed with you to ſet to this work? Will you paſs your promiſe, will you give me your hands? Oh that you would? You cannot do me a greater pleaſure. Beloved, why ſhould you not give the hand one to another, and mutually engage to each other, for more vigorous and diligent endeavours, in promoting family godlineſs? I muſt tell you, God looks for more than ordinary from you, in ſuch a day as this. He expects that you ſhould do both in your hearts and in your houſes, ſomewhat more than ever, under theſe extraordinary diſpenſations. My moſt

dearly

dearly beloved, mine own bowels in the Lord, will you ſatisfy the longings of a travelling miniſter? will you anſwer the calls of divine providence? Would you that your children ſhould bleſs you? Oh, then ſet up piety in your families. As ever you would be bleſſed or be a bleſſing, let your heart, and your houſes be the temples of the living God, in which his worſhip (according to the fore-mentioned directions) may be with conſtancy reverently performed.

O FATHER of Spirits, that haſt ſet me over thy flock to watch for their ſouls as one that muſt give account: I have long ſtudied thy will, and taught in thy name, and do unfeignedly bleſs thee, that any have believed my report. I have given unto them the words which thou gaveſt me, and they have received them. I have manifeſted thy name unto them, and they have kept thy word. And now I am no more with them, but I come unto thee! Holy Father, keep them through thine own name; for they are thine. As they have kept the word of thy patience, ſo keep thou them in the hour of temptation. They are but a little and helpleſs flock: but thou art their ſhepherd, ſuffer them not to want. Do thou feed them, and fold them. Let thy rod and thy ſtaff comfort them, and let not the beaſts of prey fall upon them, to the ſpoiling of their ſouls.

But what ſhall I do for them that will not be

gathered? I have called after them, but they would not answer; I have charged them in thy name, but they would not hear; I have studied to speak persuasively to them, but I cannot prevail. Then I said, I have laboured in vain; I have spent my strength for nought, yet I cannot give them over, much less may I give thee over. Lord, persuade *Japhet* to dwell in the tents of *Shem*. Lord compel them to come in, and lay thy hands of mercy upon them, as thou didst on lingering *Lot*, and bring them forth, that they may escape for their lives, and not be consumed. Lord, I pray thee open their eyes that they may see, and lay hold upon their hearts by thy omnipotent grace. Do thou turn them, and they shall be turned: O bring back the miserable captives, and suffer not the enemy of mankind to drive away the most of the flock before mine eyes, and to deride the fruitless endeavours of thy labourers, and boast over them, that he can do more with them, though he seek to ruin them, than all the beseechings, counsels, and charges of thy servants, that seek to save them. Lord, if I could find out any thing that would pierce them, that would make its way into their hearts, thou knowest I would use it. But I have been many years pleading thy cause in vain. O let not these endeavours also be lost. O God, find out every ignorant, every profane sinner, every prayerless soul, and every prayerless family, and convince them of their

their miſerable condition while without thee in the world. Set thy image up in their ſouls, ſet up thy worſhip in their families. Let not pride, ignorance, or ſloth keep them in neglect of the means of knowledge. Let thine eyes be over the place of my deſires for good, from one end of the year to the other end thereof. Let every houſe therein be a ſeminary of religion, and let thoſe that caſt their eyes upon theſe lines, find thee ſliding in by the ſecret influence of thy grace into their hearts, and engaging them to do thy pleaſure. *Amen. Amen.*

JOS. ALLEINE.

A WORD to a

SABBATH-BREAKER.

Remember the Sabbath-day to keep it holy.

HAVE you forgotten who ſpoke theſe words? Or do you ſet him at defiance? Do you bid him do his worſt? Have a care. You are not ſtronger than he. *Let the potſherd ſtrive with the potſherds of the earth: but woe unto the man that contendeth with his Maker; he ſitteth on the circle of the heavens: and the inhabitants of the earth are as graſshoppers before him!*

Six days ſhalt thou do all manner of work. But the ſeventh day is the ſabbath of the Lord thy God. It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. *In ſix days the Lord made heaven and earth, and reſted the ſeventh day. Therefore the Lord bleſſed the ſabbath-day and hallowed it.* He *hallowed* it; that is, he

he made it holy: he reserved it for his own service. He appointed, that as long as the sun or the moon, the heavens and the earth should endure, the children of men should spend this day in the worship of him, who *gave them life and breath and all things.*

Shall a man then rob God? And art thou the man? Consider, think what thou art doing. Is it not God who giveth thee all thou hast? Every day thou livest, is it not his gift? And wilt thou give him none? Nay, wilt thou deny him what is his own already? He will not, he cannot quit his claim. This day is God's. It was so from the beginning. It will be so to the end of the world. This he cannot give to another. *O render unto God the things that are God's:* Now! *To-day, while it is called to-day!*

For whose sake does God lay claim to this day? For his sake, or for thine? Doubtless, not for his own. He needeth not thee, nor any child of man. *Look unto the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, what dost thou against him? If thy transgressions be multiplied, what dost thou unto him? If thou art righteous, what givest thou him? Or what receiveth he of thine hand?* For thy own sake therefore, God thy Maker doth this. For thy own sake he calleth thee to serve him. For thy own sake, he demands a part of thy time to be restored to him that gave thee *all.* Acknowledge his love. Learn, while thou art on earth to

praise

praiſe the king of heaven. Spend this day, as thou hopeſt to ſpend that day which never ſhall have an end.

The Lord not only *hallowed* the ſabbath-day, but he hath alſo *bleſſed* it. So that you are an enemy to yourſelf. You throw away your own bleſſing, if you neglect to *keep this day holy*. It is a day of *ſpecial grace*. The king of heaven now ſits upon his mercy-ſeat, in a more gracious manner than on other days, to beſtow bleſſings on thoſe who obſerve it. If *you* love your own ſoul, can *you* then forbear laying hold on ſo happy an opportunity? Awake, ariſe, Let God give thee his bleſſing! Receive a token of his love! Cry to him that thou may'ſt find the riches of his grace and mercy in *Chriſt Jeſus!* You do not know, how few more of theſe *days of ſalvation* you may have. And how dreadful would it be, to be called hence in the abuſe of his proffered mercy.

O what mercy hath God prepared for *you*, if *you* do not trample it under foot? *What mercy hath he prepared for them that fear him, even before the ſons of men!* A peace which the world cannot give: joy, that no man taketh from you: reſt from doubt and fear and ſorrow of heart; and love, the beginning of heaven. And are not theſe for *you?* Are they not all purchaſed for *you*, by him who loved *you*, and himſelf for *you?* For *you*, a *ſinner! You*, a rebel againſt God! *You*, who have ſo long crucified him afreſh! Now, *look unto him whom you have pierced!*

pierced! Now ſay, *Lord*, it is enough. I have fought againſt thee long enough. I yield, *Jeſus, Maſter, have mercy upon me!*

On this day, above all, cry aloud, and ſpare not, to the *God who heareth prayer*. This is the day he hath ſet apart for the good of your ſoul, both in this world and that which is to come. Never more diſappoint the deſign of his love, either by *worldly buſineſs* or *idle diverſions*. Let not a little thing keep *you* from the houſe of God, either in the forenoon or afternoon. And ſpend as much as you can of the reſt of the day, either in repeating what you have heard, or in reading the ſcripture, or in private prayer, or talking of the things of God. Let his love be ever before *your* eyes. Let his praiſe be ever in *your* mouth. You have lived many years in folly and ſin. Now, live one day unto the Lord.

Do not aſk any more, "Where is the harm, if after church, I ſpend the remainder of the day in the fields, or in a public-houſe, or in taking a little diverſion?" You know where is the harm. Your own heart tells you ſo plain, that *you* can't but hear. It is a baſe miſpending your talent, and a bare-faced contempt of God and his authority. You have heard of God's judgments even upon earth, againſt the prophaners of this day. And yet theſe are but as drops of that ſtorm of *fiery indignation, which will at* laſt *conſume his adverſaries.*

Glory

Glory be to God who hath now given *you* a ſenſe of this. You now know, this was always deſigned for a day of bleſſing. May *you* never again by your *idleneſs* or *prophaneneſs*, turn that bleſſing into a curſe! What folly, what madneſs would that be? And in what ſorrow and anguiſh would it end? For yet a little while, and death will cloſe up the day of grace and mercy. And thoſe who deſpiſe them now, will have no more *ſabbaths*, or *ſacraments* or *prayers* for ever. Then how will they wiſh to recover that, which they now ſo idly caſt away? But all in vain. For they will then *find no place for repentance*, tho' they ſhould ſeek it *carefully with tears*.

O my friend, know the privilege *you* enjoy. Now *remember the ſabbath-day to keep it holy*. Your day of life and of grace is far ſpent. The night of death is at hand. Make haſte to uſe the time you have: improve the laſt hours of *your* day. Now provide *the things which make for your peace*, that *you* may ſtand before the face of God for for ever.

A WORD

A WORD to a

SWEARER.

Swear not at all;

SAITH the Lord God of heaven and earth. Art thou without God in the world? Haſt thou no knowledge of God? No concern about him? Is not God in all thy thoughts?

Doſt thou believe there is a God? Where? in heaven only? Nay, he filleth all in all? Am I a God at hand, ſaith the Lord, and not a God afar off? Can any hide himſelf in ſecret places that I ſhall not ſee him? Do I not fill heaven and earth?

Whither wilt thou go then from his ſpirit? Or whither wilt thou flee from his preſence? If thou go up into heaven, God is there. If thou go down into hell, he is there alſo. If thou take the wings of the morning, and remain in the uttermoſt parts of the ſea; even there his hand

hand ſhall touch thee, and his right-hand ſhall hold thee.

God ſeeth thee now: his eyes are upon thee: he obſerves all thy thoughts: he compaſſeth thy path: he counteth all thy ſteps: he is acquainted with all thy ways: by him thy actions are weighed; nor is there a word in thy tongue but he knoweth it altogether.

And does not power belong unto God? yea, all power in heaven and in earth? Is he not able, even while thou readeſt or heareſt theſe words, to cruſh thee into nothing? Can he not juſt now crumble thee into duſt? Or bid the earth open and ſwallow thee up? O do not ſet him at nought! Do not provoke him thus. Do not fly in his face! Can he not, in a moment, caſt forth his lightnings and tear thee? Shoot out his arrows and conſume thee? What hinders him from cutting thee off this inſtant? Sending thee now, now, quick into hell?

Would God do thee any wrong therein? What! In giving thee the requeſt of thy own lips? What words were thoſe thou ſpakeſt but now? Did not God hear? Why, thou didſt pray to God to ſend thee to hell. Thou didſt aſk him to damn thy ſoul. How, art thou in love with damnation? Art thou in haſte to dwell with everlaſting burnings? To be day and night tormented in that flame, without a drop of water to cool thy tongue?

Doſt thou pray for this? I pray God, it may never be either my lot or thine! Alas, my brother! What if God take thee at thy word? What if he ſay, be it unto thee even as thou wilt? What if he give thee thy wiſh, and let thee drop into everlaſting fire, prepared for the devil and his angels?

I had rather thou ſhouldſt go to the paradiſe of God. Hadſt not thou? Is not heaven better than hell? Art thou not convinced of this in thy own conſcience? Why, then, amend thy prayer, cry to God, "Save my ſoul, for I have "ſinned againſt thee: ſave me from all my ſins. "Save me from all my evil words, and evil "works, from my evil tempers, and evil deſires! "Make me holy as thou art holy! Let me know "thee, and love thee, and ſerve thee, now and "for ever."

And is not God willing to do this? Surely he is. For God loveth thee. He gave his only Son, that thou mighteſt not periſh, but have everlaſting life. Chriſt died for thee. And he that believeth on him hath everlaſting life. Mark that word: he *hath* it. He hath it now. He hath the beginning of heaven even upon earth: for his ſoul is filled with the love of God: and the love of God is heaven. He that truly believes on Jeſus Chriſt, hath a peace which earth cannot give: his mind is always calm; he hath learned in every ſtate therewith to be content: he is always eaſy, quiet, well pleaſed; always happy,

happy, in life and in death. For a believer is not afraid to die; he desires to be dissolved and to be with Christ: he desires to quit this house of clay, and to be carried by angels into *Abraham*'s bosom: to hear the voice of the archangel, and the trump of God, and to see the Son of Man coming in the clouds of heaven: to stand at his right-hand, and hear that word (which I earnestly beg of God you and I may hear:) "Come ye blessed, receive the kingdom pre-"pared for you from the beginning of the "world!"

A WORD

A WORD to a

DRUNKARD.

1. ARE *you* a man? God made you a *man*. But you make yourſelf a *beaſt*. Wherein does a *man* differ from a *beaſt?* Is it not chiefly in *reaſon* and *underſtanding?* But you throw away what *reaſon* you have. You ſtrip yourſelf of your *underſtanding*. You do all you can to make yourſelf a mere *beaſt:* not a fool, not a madman only; but a *ſwine*, a poor filthy ſwine. Go and wallow with them in the mire! Go, drink on, till thy nakedneſs be uncovered, and ſhameful ſpewing be on thy glory!

2. O how honourable is a *beaſt* of God's making, compared to one who makes himſelf a *beaſt!* But that is not all. You make yourſelf a *devil*. You ſtir up all the deviliſh tempers that are in you, and gain others, which perhaps were not in you: at leaſt you heighten and increaſe them. You cauſe the fire of anger, or malice,

or

or luſt, to burn ſeven times hotter than before. At the ſame time you grieve the Spirit of God, till you drive him quite away from you. And, whatever ſpark of good remained in your ſoul, you drown and quench at once.

3. So you are now juſt *fit* for every *work* of the *devil*, having caſt off all that is good or virtuous, and filled your heart with every thing that is bad, that is earthly, ſenſual, deviliſh. You have forced the Spirit of God to depart from you; for you would take none of his reproof: and you have given yourſelf up into the hands of the devil, to be led blindfold by him at his will.

4. Now what ſhould hinder the ſame thing from befalling you, which befel him, who was aſked, which was the greateſt ſin, adultery, drunkenneſs, or murder? And which of the three he had rather commit? He ſaid drunkenneſs was the leaſt. Soon after, he got drunk. He then met with another man's wife, and raviſhed her. The huſband coming to help her, he murdered him. So drunkenneſs, adultery and murder went together.

5. I have heard a ſtory of a poor, wild *Indian*, far wiſer than either him or you. The *Engliſh* gave him a caſk of ſtrong liquor. The next morning he called his friends together, and ſetting it in the midſt of them, ſaid, Theſe *white men* have given us *poiſon*. This man (calling him by his name) was a wiſe man, and would

hurt

hurt none but his enemies. But as ſoon as he had drunk of this, he was mad, and would have killed his own brother. We will not be *poiſoned.*" He then broke the caſk, and poured the liquor upon the ſand.

6. On what motive do *you* thus *poiſon* yourſelf? Only for the *pleaſure* of doing it? What! will you make yourſelf a beaſt, or rather a devil? Will you run the hazard of commiting all manner of villainies; and this only for the poor *pleaſure* of a few moments, while the *poiſon* is running down your throat? O never call yourſelf a Chriſtian! Never call yourſelf a man! You are ſunk beneath the greater part of the beaſts that periſh.

7. Do you not rather drink, for the ſake of *company?* Do you not do it, to oblige your *friends?* For *company*, do you ſay? How is this? Will you take a doſe of *ratſbane* for *company?* If twenty men were to do ſo before you, would not you deſire to be excuſed? How much more may you deſire to be excuſed, from going to hell for *company?* But, "to oblige your *friends*"—What manner of *friends* are they, who would be *obliged* by your deſtroying yourſelf? Who would ſuffer, nay entice you ſo to do? They are villains. They are your worſt enemies. They are juſt ſuch *friends*, as a man that would ſmile in your face, and ſtab you to the heart.

8. O do not aim at any excuſe. Say not, as many do, "I am no one's *enemy* but *my own.*"

If

If it were ſo, what a poor ſaying is this, "I give none but *my own* ſoul to the devil." Alas! is not that too much? Why ſhouldſt thou give him *thy own* ſoul? Do it not. Rather give it to God.

But it is not ſo. You are an *enemy* to your *king*, whom you rob hereby of an uſeful ſubject. You are an *enemy* to your *country*, which you defraud of the ſervice you might do, either as a man or as a Chriſtian. You are an *enemy* to *every man* that ſees you in your ſin; for your example may move him to do the ſame. A drunkard is a *public enemy*. I ſhould not wonder at all, if you was (like *Cain* of old) afraid that *every man who meeteth you ſhould ſlay you*.

9. Above all, you are an *enemy* to God, the great God of heaven and earth: to him who ſurrounds you on every ſide, and can juſt now ſend you quick into hell. Him you are continually affronting to his face. You are ſetting him at open defiance. O do not provoke him thus any more. Fear the great God.

10. You are an *enemy* to *Chriſt*, to the Lord that bought you. You fly in the face of his authority. You ſet at nought both his ſovereign power and tender love. You crucify him afreſh, and when you call him, *your Saviour*, what is it leſs than to *betray him with a kiſs?*

11. O repent! See and feel what a wretch you are. Pray to God, to convince you in your inmoſt

moſt foul. How often have you crucified the Son of God afreſh, and put him to an open ſhame! Pray that you may know yourſelf, inwardly and outwardly, all ſin, all guilt, all helpleſſneſs. Then cry out, Thou Son of *David*, have mercy upon me! Thou Lamb of God, take away my ſins. Grant me thy peace. Juſtify the ungodly. O bring me to the blood of ſprinkling that I may go and ſin no more, that I may love much, having had ſo much forgiven!

A WORD to an

UNHAPPY WOMAN.

1. WHITHER are you going? To heaven or hell? Do you not know? Do you never think about it? Why do you not? Are you never to die? Nay, it is appointed for all men to die. And what comes after? Only heaven or hell.——Will the not thinking of death, put it farther off? No; not a day: not one hour. Or will your not thinking of hell, save you from it? O no: you know better. And you know that every moment you are nearer hell, whether you are thinking of it or no: that is, if you are not nearer heaven. You muſt be nearer one or the other.

2. I intreat you, think a little on that plain queſtion, Are you going toward heaven or hell? To which of the two does this way lead? Is it poſſible you ſhould be ignorant? Did you never hear, that neither adulterers nor fornicators, ſhall inherit the kingdom? That fornicaters and adulterers

adulterers God will judge? And how dreadful will be their ſentence, "Depart ye curſed into everlaſting fire, prepared for the devil and his angels!"

3. Surely you do not mock at the word of God! You are not yet ſunk ſo low as this. Conſider then that awful word, know ye not, that ye are the temples of God? Was not *you* deſigned for the Spirit of God to dwell in? Was not *you* devoted to God in baptiſm? But if any man defile the temple of God, him ſhall God deſtroy. O do not provoke him to it any longer. Tremble before the great, the holy God!

4. Know you not, that your body is, or ought to be, the temple of the Holy Ghoſt which is in you? Know you not, that you are not your own? For you are bought with a price. And, O how great a price! You are not redeemed with corruptible things, as ſilver and gold: but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot. O when will you glorify God, with your body and your ſpirit, which are God's!

5. Ah poor wretch! How far are you from this? How low are you fallen? You yourſelf are aſhamed of what you do. Are you not? Conſcience, ſpeak in the ſight of God? Does not your own heart condemn you at this very hour? Do not you ſhudder at the condition you are in?——Dare, for once, to lay your hand

upon your breaſt, and aſk, "What am I doing? And what muſt the end of theſe things be?" Deſtruction both of body and ſoul.

6. Deſtruction of body as well as of ſoul! Can it be otherwiſe? Are you not plunging into miſery in this world, as well as in the world to come? What have you brought upon yourſelf already! What infamy? What contempt? How could you now appear, among thoſe relations or friends, that were once ſo loved, and ſo loving to you? What pangs have you given them? How do ſome of them ſtill weep for you in ſecret places? And will you not weep for yourſelf? When you ſee nothing before you, but want, pain, diſeaſes, death? O ſpare yourſelf! Have pity upon your body, if not your ſoul. Stop! Before you rot above ground and periſh!

7. Do you aſk, what ſhall I do? Firſt, Sin no more. Firſt of all, ſecure this point. Now, this inſtant now, eſcape for your life. Stay not. Look not behind you. Whatever you do, ſin no more: ſtarve, die, rather than ſin. Be more careful for your ſoul than your body. Take care of that too: but of your poor ſoul firſt.

8. "But you have no friend: none, at leaſt, that is able to help you." Indeed you have: one that is a preſent help in time of trouble. You have a friend that has all power in heaven and earth, even Jeſus Chriſt the righteous.

righteous. He loved ſinners of old: and he does ſo ſtill. He then ſuffered the publicans and harlots to come unto him. And one of them waſhed his feet with her tears, and wiped them with the hairs of her head. I would to God *you* were in her place! Say, Amen! Lift up your heart, and it ſhall be done. How ſoon will he ſay, "Woman be of good chear! Thy ſins which are many, are forgiven thee.—Go in peace. Sin no more. Love much; for thou haſt much forgiven."

9. Do you ſtill aſk, but what ſhall I do for read? For food to eat, and raiment to put on? I anſwer, in the name of the Lord God, (and mark well! His promiſe ſhall not fail) ſeek thou firſt the kingdom of God and his righteouſneſs, and all theſe things ſhall be added unto thee.

Settle it firſt in your heart, whatever I have or have not, I will not have everlaſting burnings. I will not ſell my ſoul and body for bread: better even ſtarve on earth than burn in hell. Then aſk help of God. He is not ſlow to hear. He hath never failed them that ſeek him. He who feeds the young ravens that call upon him, will not let you periſh for lack of ſuſtenance. He will provide, in a way you thought not of, if you ſeek him with your whole heart. O let your heart be toward him: ſeek him from the heart. Fear ſin, more than want, more than death. And cry mightily to him who bore your ſins, till you have bread to eat, that the world knoweth

not of; till you have angels food, even the love of God, ſhed abroad in your heart: till you can ſay, now I know that *my* Redeemer liveth, that he hath loved *me* and given himſelf for *me:* and though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God!

A WORD

A WORD to a SMUGGLER.

I. "WHAT is *fmuggling?*" It is the *importing*, *felling*, or *buying* of *run goods:* that is, thofe which have not paid the duty appointed by law to be paid to the king.

1. *Importing run goods.* All *fmuggling veffels* do this with an high hand. It is the chief, if not the whole bufinefs of thefe, to bring goods which have not paid duty.

2. Next to thefe are all *fea captains*, *officers*, *failors*, or *paffengers*, who import any thing without paying the duty which the law requires.

3. A third fort of fmugglers are all thofe, who *fell* any thing which has not paid the duty.

4. A fourth fort, thofe who *buy* tea, liquors, linen, handkerchiefs, or any thing elfe which has not paid duty.

II. "But why fhould they not? *What harm* is there in it?"

1. I anſwer, *open ſmuggling* (ſuch as was common a few years ago, on the ſouthern coaſts eſpecially) is robbing on the highway: and as much harm as there is in this, juſt ſo much there is in ſmuggling. A ſmuggler of this kind is no honeſter than an highwayman. They may ſhake hands together.

2. *Private ſmuggling* is juſt the ſame with picking of pockets. There is full as much harm in this as in that. A ſmuggler of this kind is no honeſter than a pickpocket. Theſe may ſhake hands together.

3. But open ſmugglers are *worſe* than common highwaymen, and private ſmugglers are *worſe* than common pickpockets. For it is undoubtedly worſe to rob *our father*, than one we have no obligation to. And it is worſe ſtill, far worſe, to rob a good father, one who ſincerely loves us, and is at that very time doing all he can, to provide for us, and to make us happy. Now this is exactly the preſent caſe. King George is the father of all his ſubjects: and not only ſo, but he is a good father. He ſhews his love to them on all occaſions: and is continually doing all that is in his power, to make his ſubjects happy.

4. An honeſt man therefore would be aſhamed to aſk, where is the harm in robbing ſuch a father? His own reaſon, if he had any at all, would give him a ſpeedy anſwer. But *you* are a Chriſtian: are you not? You ſay, you believe the

the bible. Then I say to *you*, in the name of God, and in the name of Christ, *Thou shalt not steal.* Thou shalt not take what is not thine own, what is the right of another man. But the duties appointed by law are the King's right, as much as your coat is *your* right. He has as good a right to them, as *you* have to this: these are his property, as much as this is yours. Therefore you are as much a thief if you take his duties, as a man is that takes your coat.

5. If you believe the bible, I say to *you*, as our Saviour said to them of old time, *Render unto Cæsar the things that are Cæsar's, and unto* God *the things that are* God's. If then you mind our Saviour's words, be as careful to *honour the King*, as to *fear* God. Be as exact in giving the king, what is due to the king, as in giving God what is due to God. Upon no account whatever rob or defraud him of the least thing which is his lawful property.

6. If you believe the bible, I say to *you*, as St. *Paul* said to the ancient Christians, *Render unto all their dues:* in particular, *Custom to whom custom is due, tribute to whom tribute.* Now custom is by the laws of *England* due to the king. Therefore every one in *England* is bound to pay it him. So that robbing the king herein, is abundantly worse than common stealing, or common robbing on the highway.

7. And so it is, on another account also: for it is a *general* robbery: it is, in effect, not only

robbing the king, but robbing every honeſt man in the nation. For the more the king's duties are diminiſhed, the more the taxes muſt be increaſed. And theſe lie upon us all: they are the burden not of ſome, but of all the people of *England*. Therefore every ſmuggler is a *thief-general*, who picks the pockets both of the king, and all his fellow-ſubjects. He wrongs them all; and above all, the honeſt traders: many of whom he deprives of their maintenance: conſtraining them either not to ſell their goods at all, or to ſell them to no profit. Some of them are tempted hereby, finding they cannot get bread for their families, to turn thieves too. And then *you* are accountable for *their* ſin as well as your own: you bring their blood upon your own head. Calmly conſider this, and you will never more aſk, "What harm there is in ſmuggling?"

III. 1. But for all this, cannot men find *excuſes* for it? Yes, abundance; ſuch as they are. "I would not do this, ſays one; I would not ſell uncuſtomed goods: but I am under a neceſſity: I can't live without it." I anſwer, may not the man who ſtops you on the highway, ſay the very ſame? "I would not take your purſe; but I am under a neceſſity: I cannot live without it." Suppoſe the caſe to be your own; and will you accept of this excuſe? Would not you tell him, "Let the worſt come to the worſt, you had better be honeſt, though you ſhould ſtarve."

But

But that need not be neither. Others who had no more than you to begin with, yet find a way to live honeſtly. And certainly ſo may you: however, ſettle it in your heart, "Live or die, I will be an honeſt man."

2. "Nay, ſays another, we do not wrong the king: for he loſes nothing by us. Yea, on the contrary, the king is rather a gainer, namely by the ſeizures that are made."

So you plunder the king, out of ſtark love and kindneſs! You rob him, to make him rich! It is true, you take away his purſe: but you put an heavier in its place! Are you ſerious? Do you mean what you ſay? Look me in the face and tell me ſo. You cannot. You know in your own conſcience, that what comes to the king, out of all ſeizures made the year round, does not amount to the tenth, no not to the hundredth part of what he is defrauded of.

But if he really gained more than he loſt, that would not excuſe *you*. You are not to commit robbery, though the perſon robbed were afterwards to gain by it. You are not to *do evil, that good may come*. If you do, your *damnation is juſt*.

"But certainly, ſay ſome, the king is a gainer by it, or he might eaſily ſuppreſs it." Will you tell him, which way? By Cuſtom-houſe officers? But many of them have no deſire to ſuppreſs it. They find their account in its continuance: they come in for a ſhare of the plun-

der. But what if they had a deſire to ſuppreſs it? They have not the power. Some of them have lately made the experiment: and what was the conſequence? Why they loſt a great part of their bread, and were in danger of loſing their lives.

8. Can the king ſuppreſs ſmuggling, by parties of ſoldiers? That he cannot do. For all the ſoldiers he has are not enough, to watch every port and every creek in *Great-Britain*. Beſides, the ſoldiers that are employed, will do little more than the Cuſtom-houſe officers. For there are ways and means to take off *their* edge too, and making them as quiet as lambs.

"But many courtiers and great men, who know the king's mind, not only connive at ſmuggling, but practiſe it." And what can we infer from this? Only that thoſe great men are great villains. They are great highwaymen and pick-pockets: and their greatneſs does not excuſe, but makes their crime tenfold more inexcuſable.

But beſides. Suppoſe the king were willing to be cheated, how would this excuſe your cheating his ſubjects? All your fellow-ſubjects, every honeſt man, and in particular, every honeſt trader? How would it excuſe, your making it impoſſible for him to live, unleſs he will turn knave as well as yourſelf?

9. "Well, but I am not convinced it is a ſin: My conſcience does not condemn me for it." No! Are you not convinced, that robbery is a ſin?

ſin? Then I am ſorry for you. And does not your conſcience condemn you for ſtealing? Then your conſcience is aſleep. I pray God to ſmite you to the heart, and awaken it this day!

4. "Nay, but my ſoul is quite happy in the love of God: therefore I cannot think it is wrong." I anſwer, wrong it muſt be, if the bible is right. Therefore either that love is a mere deluſion, a fire of your own kindling; or God may have hitherto winked at the times of ignorance. But now you have the means of knowing better. Now light is offered to you. And if you ſhut your eyes againſt the light, the love of God cannot poſſibly continue.

5. "But I only buy a little brandy or tea now and then, juſt for my own uſe." That is, I only *ſteal a little*. God ſays, ſteal not at all.

6. "Nay, I do not buy any at all myſelf: I only ſend my child or ſervant for it." You receive it of them: Do you not? And the receiver is as bad as the thief.

7. "Why I would not meddle with it, but I am forced, by my parent, huſband, or maſter." If you are forced by your father or mother to rob, you will be hanged nevertheleſs. This may leſſen, but does not take away the fault: for you ought to ſuffer rather than ſin.

8. "But I do not know, that it was run." No! Did not he that ſold it, tell you it was? If he ſold it under the common price, he did. The naming the price, was telling you, "This is run."

9. "But

9. "But I don't know where to get tea which is not run." I will tell you where to get it. You may have it from thoſe whoſe tea is duly entered, and who make a conſcience of it. But were it otherwiſe, if I could get no wine, but what I knew to be ſtolen, I would drink water: yea, though not only my health, but my life depended upon it: for it is better to die, than to live by thieving.

10. "But if I could get what has paid duty, I am not able to pay the price of it. And I can't live without it." I anſwer, 1. You can live without it, as well as your grandmother did. But 2. If you could not live without it, you ought to die, rather than ſteal. For death is a leſs evil than ſin.

11. "But my huſband will buy it, whether I do or no. And I muſt uſe what he provides, or have none." Undoubtedly to have none is a leſs evil, than to be partaker with a thief.

IV. Upon the whole then, I exhort all of you that fear God, and deſire to ſave your ſouls, without regarding what others do, reſolve at all hazards, to keep yourſelves pure. Let your eye be fixed on the word of God, not the examples of men. Our Lord ſays to every one of you, *What is that to thee? Follow thou me!* Let no convenience, no gain, no pleaſure, no friend, draw you from following him. In ſpite of all the perſuaſions, all the reaſonings of men, keep to

to the word of God. If all on the right-hand and the left will be knaves, be *you* an honeſt man. Probably God will repay you (he certainly will, if this be beſt for you) even with temporal bleſſings: there have not been wanting remarkable inſtances of this. But if not, he will repay you with what is far better: with *the teſtimony of a good conſcience towards* God; with *joy in the Holy Ghoſt*; with an *hope full of immortality*; with *the love of* God *ſhed abroad in* your *hearts*. And *the peace of* God, *which paſſeth all underſtanding*, ſhall *keep your hearts and minds in* Chriſt Jeſus!

LONDON,
Jan. 30, 1767.

A WORD

A WORD to a

Condemn'd MALEFACTOR.

WHAT a condition are you in? The ſentence is paſt: you are condemned to die: and this ſentence is to be executed ſhortly. You have no way to eſcape; theſe fetters, theſe walls, theſe gates and bars, theſe keepers cut off all hope. Therefore die you muſt: but muſt you die like a beaſt, without thinking what it is *to die?* You need not: you will not: you will think a little firſt: you will conſider, what is death? It is leaving this world, theſe houſes, lands, and all things under the ſun; leaving all theſe things, never to return; your place will know you no more. It is leaving theſe pleaſures; for there is no eating, drinking, gaming, no merriment in the grave. It is leaving your acquaintance, companions, friends: your father, mother, wife, children. You cannot ſtay with them, nor can they go with you: you muſt part; perhaps for ever. It is leaving a part of yourſelf;

leaving

leaving this body which has accompanied you ſo long. Your ſoul muſt now drop its old companion, to rot and moulder into duſt. It muſt enter upon a new, ſtrange, unbodied ſtate. It muſt ſtand naked before God!

2. But O! how will you ſtand before God? The great, the holy, the juſt, the terrible God? Is it not his own word, *Without holineſs no man ſhall ſee the Lord?* No man ſhall ſee him with joy: rather he will call for the mountains to fall upon him and the rocks to cover him. And what do you think holineſs is? It is purity both of heart and life. It is the mind that was in Chriſt, enabling us to walk as he alſo walked. It is the loving God with all our heart, the loving our neighbour, every man as ourſelves, and the doing to all men, in every point, as we would they ſhould do unto us. The leaſt part of holineſs is, to do good to all men, and to do no evil either in word or work. This is only the outſide of it. But this is more than you have. You are from it; far as darkneſs from light. You have not the mind that was in Chriſt: there was no pride, no malice in him: no hatred, no revenge, no furious anger, no fooliſh or worldly deſire. You have not walked as Chriſt walked: no; rather as the devil would have walked, had he been in a body; the works of the devil you have done, not the works of God. You have not loved God with all your heart. You have not loved him at all. You have not thought about

about him. You hardly knew or cared, whether there was any God in the world. You have not done to others as you would they ſhould do to you; far, very far from it. Have you done all the good you could to all men? If ſo, you had never come to this place. You have done evil exceedingly: your ſins againſt God and man are more than the hairs of your head. Inſomuch that even the world cannot bear you; the world itſelf ſpues you out. Even the men that know not God declare, you are not fit to live upon the earth.

3. O repent, repent! Know yourſelf: ſee and feel what a ſinner you are. Think of the innumerable ſins you have committed, even from your youth up. How many wicked words have you ſpoken? How many wicked actions have you done? Think of your inward ſins! Your pride, malice, hatred, anger, revenge, luſt. Think of your ſinful nature, totally alienated from the life of God. How is your whole ſoul prone to evil, void of good, corrupt, full of all abominations! *Feel*, that your carnal mind is enmity againſt God. Well may the wrath of God abide upon you. He is of purer eyes than to behold iniquity: he hath ſaid, *The ſoul that ſinneth, it ſhall die.* It ſhall die eternally, ſhall be *puniſhed with everlaſting deſtruction, from the preſence of the Lord and from the glory of his power.*

4. How then can *you* eſcape the damnation of hell? The lake of fire burning with brimſtone? Where

Where the worm dieth not, and the fire is not quenched? You can never redeem your own soul. You cannot atone for the sins that are past. If you could leave off sin now, and live unblamable for the time to come, that would be no atonement for what is past. Nay, if you could live like an angel for a thousand years, that would not atone for one sin. But neither can you do this: you cannot leave off sin: it has the dominion over you. If all your past sins were now to be forgiven, you would immediately sin again: that is, unless your heart were cleansed; unless it were created anew. And who can do this? Who can bring a clean thing out of an unclean? Surely none but God. So you are utterly sinful, guilty, helpless! What can you do to be saved?

5. One thing is needful: *believe in the* Lord Jesus Christ, *and thou shalt be saved!* Believe (not as the devils only, but) with that faith which is the gift of God, which is wrought in a poor, guilty, helpless sinner, by the power of the Holy Ghost. See all thy sins on Jesus laid. God laid on him the iniquities of us all. He suffered once the just for the unjust. He bore our sins in his own body on the tree. He was wounded for thy sins; he was bruised for thy iniquities. *Behold the Lamb of* God, *taking away the sin of the world!* Taking away thy sins, even thine, and reconciling thee unto God the Father! *Look unto him and be thou saved!* If thou look unto him by faith

faith, if thou cleave to him with thy whole heart, if thou receive him both to atone, to teach and to govern thee in all things, thou ſhalt be ſaved, thou art ſaved, both from the guilt, the puniſhment, and all the power of ſin. Thou ſhalt have peace with God, and a peace in thy own ſoul, that paſſeth all underſtanding. Thy ſoul ſhall magnify the Lord, and thy Spirit rejoice in God thy Saviour. The love of God ſhall be ſhed abroad in thy heart, enabling thee to trample ſin under thy feet. And thou wilt then have an hope full of immortality. Thou wilt no longer be afraid to die, but rather long for the hour having a deſire to depart, and to be with Chriſt.

6. This is the faith that worketh by love, the way that leadeth to the kingdom. Do you earneſtly deſire to walk therein? Then put away all hindrances. Beware of company: At the peril of your ſoul, keep from thoſe who neither know nor ſeek God. Your old acquaintance are no acquaintance for *you*, unleſs they too acquaint themſelves with God. Let them laugh at you, or ſay, you are running mad. It is enough, if you have praiſe of God. Beware of ſtrong drink. Touch it not, leſt you ſhould not know when to ſtop. You have no need of this to chear your ſpirits; but of the peace and the love of God: beware of men that pretend to ſhew you the way to heaven, and know it not themſelves. There is no other name whereby you can be ſaved, but the name of our Lord Jeſus Chriſt. And there is no other way whereby you can find the virtue

virtue of his name but by faith. Beware of Satan transformed into an angel of light, and telling you, it is presumption to believe in Christ, as *your* Lord and *your* God, your wisdom and righteousness, sanctification and redemption. Believe in him with your whole heart. Cast your whole soul upon his love. Trust him alone: love him alone: fear him alone: and cleave to him alone: Till he shall say to you (as to the dying malefactor of old,) *This day shalt thou be with me in paradise.*

A WORD

A WORD in SEASON;

OR,

Advice to an *ENGLISHMAN*.*

1. DO *you* ever *think?* Do you ever *conſider?* If not, 'tis high time you ſhould. *Think* a little, before it is too late. *Conſider* what a ſtate you are in. And not you alone, but our *whole nation*. We *would* have war. And we have it. And what is the fruit? Our armies broken in pieces: And thouſands of our men either killed on the ſpot or made priſoners in one day. Nor is this all. We have now war at our own doors: our own countrymen turning their ſwords againſt their brethren. And have any hitherto been able to ſtand before them? Have they not already ſeized upon one whole kingdom? Friend, either *think* now, or ſleep on and take your reſt, till you drop into the pit where you will ſleep no more?

2. *Think*, what is likely to follow, if an army of *French* alſo, ſhould blow the trumpet in our land! What deſolation may we not then expect? What a wide-ſpread *field of blood?* And what can

* This was publiſhed at the beginning of the late rebellion.

can the end of theſe things be? If they prevail, what but *Popery* and *Slavery?* Do you know what the ſpirit of *Popery* is? Did you never hear of that in queen *Mary's* reign? And of the holy men who were then burnt alive by the *Papiſts*, becauſe they did not dare to do as they did? To worſhip angels and ſaints; to pray to the virgin *Mary*; to bow down to images, and the like. If we had a king of this ſpirit, whoſe life would be ſafe? At leaſt, what honeſt man's? A knave indeed might turn with the times. But what a dreadful thing would this be to a man of conſcience? "Either turn, or burn. Either go into "that fire: or into the fire that *never ſhall be* "*quenched.*"

3. And can you dream that your *property* would be any ſafer than your *conſcience?* Nay, how ſhould that be? Nothing is plainer than that the Pretender cannot be king of *England*, unleſs it be by conqueſt. But every conqueror may do what he will. The laws of the land are no laws to him. And who can doubt, but one who ſhould conquer *England* by the aſſiſtance of *France*, would copy after the *French* rules of government?

4. How dreadful then is the condition wherein we ſtand? On the very brink of utter deſtruction! But why are we thus? I am afraid the anſwer is too plain, to every conſiderate man. Becauſe of our ſins: becauſe we have well-nigh *filled up the meaſure of our iniquities.* For, what wickedneſs

wickedneſs is there under heaven, which is not found among us at this day? Not to inſiſt on the *ſabbath-breaking* in *every corner* of our land, the *theſts*, *cheating*, *fraud*, *extortion*; the *injuſtice*, *violence*, *oppreſſion*; the *lying* and *diſſimulating*; the *robberies*, *ſodomies* and *murders* (which, with a thouſand unnamed villanies are common to us and our neighbour *Chriſtians* of *Holland*, *France*, and *Germany*:) conſider over and above, what a plentiful harveſt we have of wickedneſs almoſt peculiar to ourſelves? For who can vie with *us*, in the direction of courts of *juſtice?* In the management of *public charities?* Or, in the *accompliſhed*, barefaced wickedneſs, which ſo abounds in our *priſons*, and *fleets*, and *armies?* Who in *Europe* can compare with the *ſloth*, *lazineſs*, *luxury* and *effeminacy* of the *Engliſh gentry?* Or with the *drunkenneſs*, and ſtupid, ſenſeleſs *curſing* and *ſwearing*, which are daily ſeen and heard in our *ſtreets?* One great inlet, no doubt, to that flood of *perjury*, which ſo *increaſes* among us *day* by *day*: the like whereunto is not to be found, in any other part of the habitable earth.

5. Add to all theſe (what is indeed the ſource as well as completion of all) that open and profeſs'd DEISM and *rejection* of the GOSPEL, that *public*, *avowed* apoſtacy from the Chriſtian faith, which reigns among the *rich* and *great*, and hath ſpread from *them* to *all* ranks and orders of men (the *vulgar* themſelves not excepted) and made

made us a people fitted for the *deſtroyer of the Gentiles.*

6. Becauſe of theſe ſins is this evil come upon us. For (whether you are aware of it, or no) there is a God: a God, who tho' he ſits upon the circle of the heavens, ſees and knows all that is done upon earth. And this God is holy; he does not love ſin: he is juſt, rendering to all their due. And he is ſtrong; there is none able to withſtand him: he hath all power in heaven and in earth. He is patient indeed, and ſuffers long; but he will at laſt repay the wicked to his face. He often does ſo in *this* world; eſpecially when a whole nation is *openly* and *inſolently* wicked. Then doth God *ariſe and maintain his own cauſe*; then doth he terribly ſhew both his juſtice and power: that if theſe will not repent, yet others may fear, and flee from the wrath to come.

7. There hath been among them that feared God, a general expectation for many years, that the time was coming, when God would thus ariſe, to be avenged on this ſinful nation. At length the time is come. The patience of God, long provoked, gives place to juſtice. The windows of heaven begin to be opened, to rain down judgments on the earth. And yet, with what tenderneſs does he proceed? In the midſt of wrath remembring mercy. By how ſlow degrees does his vengeance move! Nor does his whole diſpleaſure yet ariſe.

8. Brethren, countrymen, Engliſhmen, What ſhall we do? To-day! While it is called to-day! Before the ſeaſon of mercy is quite expired, and our *deſtruction cometh as a whirlwind?* Which way can we remove the evils we feel? Which way prevent thoſe we fear? Is there any better way, than the making God our friend? The ſecuring his help againſt our enemies? Other helps are little worth. We ſee *armies* may be deſtroyed, or even flee away from old men and children. *Fleets* may be daſhed to pieces in an hour, and ſunk in the depth of the ſea. *Allies* may be treacherous, or ſlow, or fooliſh, or weak, or cowardly. But God is a friend who cannot betray, and whom none can either bribe or terrify. And who is wiſe, or ſwift, or ſtrong like him? Therefore, whatever we do, let us make God our friend. Let us with all ſpeed remove the cauſe of his anger. Let us caſt away our ſins. Then ſhall his love have free courſe, and he will ſend us help, ſufficient help, againſt all our enemies.

9. Come; will *you* begin? Will *you*, by the grace of God, amend *one*, and that without delay? Firſt then, *own* thoſe ſins which have long cried for vengeance in the ears of God. *Confeſs*, that we and all (and *you* in particular) deſerve for our inward and outward abominations, not only to be ſwept from the face of the earth, but to ſuffer the vengeance of eternal fire. Never aim at *excuſing* either yourſelf or others: Let your mouth be ſtopt. Plead guilty before God.

God. Above all, *own* that *impudence* of wickedneſs, that utter *carleſſneſs*, that *pert* ſtupidity, which is hardly to be found in any part of the earth, (at leaſt, not in ſuch a degree) except in *England*. Do you not know what I mean? You was not long ſince praying to God for "damnation upon your own ſoul." One who has heard you, ſaid, is that right? Does not God hear? "What if he takes you at your word?" You replied, with equal *impudence* and *ignorance*, "What, Are *you a Methodiſt?*"——What, if he is a *Turk?* Muſt thou therefore be a *Heathen?*——God humble thy *brutiſh*, *deviliſh* ſpirit.

10. Lay thee in the duſt, for this and for all thy ſins. Let thy laughter be turned into heavineſs; thy joy into mourning; thy ſenſeleſs jollity and mirth, into ſorrow and brokenneſs of heart. This is no time to eat and drink and riſe up to play; but to afflict thy ſoul before the Lord. Deſire of God a deep piercing ſenſe of the enormous ſins of the nation, and of thy own. Remember that great example: how when the *king of Nineveh* was warned of the near approaching vengeance of God, he *cauſed it to be proclaimed, Let none taſte any thing, let them not feed nor drink water. But let them be covered with ſackcloth, and cry mightily to God; yea let them turn every one from his evil way; who can tell, if God will turn and repent, and turn away from his fierce anger that we periſh not.* Jonah iii.

11. Let them *turn* every one from his evil way. Ceaſe to do evil. Learn to do well. And ſee that this reformation be *univerſal:* for there is no ſerving God by halves. Avoid *all* evil, and do *all* good unto *all* men; elſe you only deceive your own ſoul. See alſo, that it be from the *heart:* lay the axe to the root of the tree. Cut up, by the grace of God, evil deſire, pride, anger, unbelief. Let this be your continual prayer to God, the prayer of your heart, (as well as lips) " Lord, I *would* believe: " help thou mine unbelief! Give me the faith " that worketh by love. *The life which I now* " *live*, let me *live by faith in the Son of God.* Let " me *ſo believe*, that I may *love thee, with all my* " *heart, and mind, and ſoul, and ſtrength!* and " that I may love every child of man, even *as* " *thou haſt loved us!* Let me daily *add to my faith* " *courage, knowledge, temperance, patience, bro-* " *therly kindneſs, charity: that ſo an entrance* " *may be miniſtred to me abundantly, into the ever-* " *laſting kingdom of our Lord and Saviour Jeſus* " *Chriſt.*

An HYMN.

REGARD, thou righteous God and true,
Regard thy weeping people's prayer,
Before the ſword our land go through,
Before thy lateſt plague we bear,

Let

Let all to thee their ſmiter turn,
Let all beneath thine anger mourn.

The ſword, which firſt bereav'd abroad,
We now within *our* borders ſee:
We ſee, but ſlight thy nearer rod,
So oft ſo kindly warn'd by thee:
We ſtill thy warning love deſpiſe,
And dare thine utmoſt wrath to riſe.

Yet for the faithful remnant's ſake
Thine utmoſt wrath awhile defer,
If haply we at laſt may wake,
And trembling at deſtruction near
The *cauſe* of all our evils *own*,
And leave the ſins for which we groan.

Or if the wicked will not mourn,
And 'ſcape the long-ſuſpended blow,
Yet ſhall it to thy glory turn,
Yet ſhall they all thy patience know,
Thy ſlighted love and mercy clear,
And vindicate thy juſtice here.

For his MAJESTY

King GEORGE.

IMMORTAL King of Kings,
Whoſe favour or whoſe frown
Monarchs and ſtates to honour brings,
Or turns them upſide down;

To thee in danger's hour
We for our sov'reign cry,
Protect him by thy gracious power,
And set him up on high.

Not by a mighty host
Can he deliver'd be;
Let others in their numbers trust,
We look, O Lord, to thee:

Help to thy servant send,
And strengthen from above,
And still thy minister defend
By thine almighty love.

The spirit of thy grace,
Thy heavenly unction shed,
And hosts of guardian angels place
Around his sacred head:

Confound whoe'er oppose,
Or force them to retire;
Be thou a tower against his foes,
Be thou a wall of fire.

O bring him out of all
His *sanctified* distress,
And by his name thy servant call,
And fill him with thy peace:

Shew him, almighty Lord,
That thou *his* Saviour art,
And speak the soul-converting word
My son, give me thy heart!

A WORD

A WORD to a

PROTESTANT.

1. DON'T *you* call yourſelf a *Proteſtant?* Why ſo? Do you know what the word means? What is a *Proteſtant?* I ſuppoſe you mean one that is not a *Papiſt*? But what is a *Papiſt?* If you don't know, ſay ſo. Acknowledge you cannot tell. Is not this the caſe? You call yourſelf a *Proteſtant:* but you don't know what a *Proteſtant* is. You talk againſt *Papiſts:* and yet neither do you know what a *Papiſt* is. Why do you *pretend* then to the knowledge which you have not? Why do you uſe words which you don't underſtand.

2. Are you deſirous to know what theſe words, *Papiſt* and *Proteſtant* mean? A *Papiſt* is one who holds the *Pope*, or biſhop of *Rome*, (the name *papa*, that is *father*, was formerly given to all biſhops) to be head of the whole Chriſtian church: and the church of *Rome*, or that which owns

the *Pope* as their head, to be the only Chriſtian church.

3. In a courſe of years, many errors crept into this church, of which good men complained from time to time. At laſt, about two hundred years ago, the *Pope* appointed many biſhops and others to meet at a town in *Germany*, called *Trent*. But theſe, inſtead of amending thoſe errors, eſtabliſhed them all by a law, and ſo delivered them down to all ſucceeding generations.

4. Among theſe errors may be numbered, their doctrine of ſeven ſacraments; of tranſubſtantiation; of communion in one kind only; of purgatory, and praying for the dead therein; of veneration of relics, and of indulgences, or pardons granted by the Pope, and to be bought for money.

It is thought by ſome, that theſe errors, great as they are, do only defile the purity of Chriſtianity: but it is ſure, the following ſtrike at its very root, and tend to baniſh true religion out of the world.

5. Firſt, the doctrine of *merit*. The very foundation of Chriſtianity is, that a man can *merit* nothing of God: that we are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: not for any of our works, or of our deſervings; but by faith in the blood of the covenant.

But

But the *Papiſts* hold, that a man may by his works merit or deſerve eternal life; and that we are juſtified, not by faith in Chriſt alone, but by faith and works together.

This doctrine ſtrikes at the root of Chriſtian faith, the only foundation of true religion.

6. Secondly, the doctrine of *praying* to ſaints and *worſhipping* of images. To the Virgin *Mary* they pray in theſe words; "O mother of God, "O queen of heaven, command thy Son to have "mercy upon us." And, "the right uſe of images (ſays the Council of *Trent*) "is to honour "them, by *bowing down* before them." *Seſſ.* 25. *Par.* 2.

This doctrine ſtrikes at the root of that great commandment, (which the *Papiſts* call part of the firſt) *Thou ſhalt not bow down to them, nor worſhip them, i. e.* not any image whatſoever. It is groſs, open, palpable *idolatry*, ſuch as can neither be denied, nor excuſed; and tends directly to deſtroy the love of God, which is indeed the firſt and great commandment.

7. Thirdly, the doctrine of *perſecution*. This has been for many ages a favourite doctrine of the church of *Rome*. And the Papiſts in general ſtill maintain, that "all heretics, (that is, all "who differ from them) ought to be *compelled* "to receive what they call the *true faith*; to "be *forced* into the church, or out of the "world."

Now this ſtrikes at the root of, and utterly tears up, the ſecond great commandment. It directly tends to bring in blind, bitter zeal; anger, hatred, malice, variance; every temper, word and work that is juſt contrary to the loving our neighbour as ourſelves.

So plain it is, that theſe grand *Popiſh* doctrines of *merit*, *idolatry* and *perſecution*, by deſtroying both faith and the love of God and of our neighbour, tend to baniſh true Chriſtianity out of the world.

8. Well might our forefathers *proteſt* againſt theſe: and hence it was that they were called *Proteſtants:* even becauſe they publicly *proteſted*, as againſt all the errors of the *Papiſts*, ſo againſt theſe three in particular: the making void Chriſtian faith, by holding that man may *merit* heaven by his own works; the overthrowing the love of God by *idolatry*, and the love of our neighbour by *perſecution*.

Are *you* then a *Proteſtant*, truly ſo called? Do you *proteſt*, as againſt all the reſt, ſo in particular, againſt theſe three grand, fundamental errors of *Popery?* Do you publicly *proteſt* againſt all *merit* in man? All *ſalvation* by your own *works?* Againſt all *idolatry* of every ſort? And againſt every kind and degree of *perſecution?*

I queſtion not but you do. You *publicly proteſt* againſt all theſe horrible errors of *Popery*. But does your heart agree with your lips? Do you

you not *inwardly* cherish what you *outwardly* renounce? 'Tis well, if *you*, who cry out so much against *Papists*, are not one *yourself*. 'Tis well if you are not *yourself* (as little as you may think of it) a rank *Papist* in your heart.

9. For, first, How do you hope to be saved? "By doing thus and thus? By doing no harm, and paying every man his own, and saying your prayers, and going to church and sacrament?" Alas! alas! Now you have thrown off the mask. This is *Popery* barefaced. You may just as well speak plain, and say, "I trust to be saved by the *merit* of my own works." But where is CHRIST all this time? Why, he is not to come in, till you get to the end of your *prayer*. And then you will say, for JESUS CHRIST's sake—because so it stands in your book. O my friend, your very foundation is Popish. *You* seek salvation by your own *works*. You trample upon the *blood of the covenant*. And what can a poor *Papist* do more?

10. But let us go on. Are you clear of idolatry any more than the *Papists* are? It may be indeed, yours is in a different way. But how little does that signify? They set up their idols in their *churches:* you set up yours in your *heart*. Their idols are only *covered with gold* or *silver:* but yours is *solid gold*. They worship the picture of the queen of *heaven*; you, the picture of the queen or king of *England*. In another way, they idolize a dead man or woman; whereas

your idol is yet alive. O how little is the difference before God? How ſmall pre-eminence has the money-worſhipper at *London*, over the image-worſhipper at *Rome?* Or the idolizer of a living ſinner, over him that prays to a dead ſaint?

11. Take one ſtep farther. Does the *Papiſt* abroad *perſecute?* Does he *force* another man's conſcience? So does the *Papiſt* at home, as far as he can; for all he calls himſelf a *Proteſtant.* Will the man in *Italy tolerate* no opinion but his own? No more, if he could help it, would the man in *England.* Would *you?* Don't you think the government much overſeen, in *bearing* with any but thoſe of the *church?* Don't you wiſh, they would *put down* ſuch and ſuch people? You know what *you* would do, if you was in their place.—And by the very ſame ſpirit you would continue the inquiſition at *Rome*, and rekindle the fires in *Smithfield.*

12. It is becauſe our nation is over-run with *ſuch Proteſtants*, who are full of their own *good-deſervings*, as well as of abominable *idolatry*, and of blind, fiery zeal of the whole ſpirit of *perſecution*; that the ſword of God, the great, the juſt, the jealous God, is even now drawn in our land: that the armies of the aliens are hovering over it, as a vulture over his prey; and that the *open Papiſts* are on the very point of ſwallowing up the *pretended Proteſtants.**

13. Do

* This was wrote during the late rebellion.

13. Do you desire to escape the scourge of God? Then I entreat you, first, Be a *real Protestant*. By the Spirit of God assisting you (for without him you know you can do nothing) cast away all that *trust* in your own righteousness, all hope of being saved by your own works. Own, your *merit* is everlasting damnation; that you *deserve* the damnation of hell. Humble yourself under the mighty hand of God. Lie in the dust. Let your mouth be stopt. And let all your confidence be in the *blood of sprinkling*; all your hope in JESUS CHRIST *the righteous*; all your faith in *him that justifieth the ungodly, thro' the redemption that is in* Jesus.

O put away your *idols* out of your heart: *Love not the world, neither the things of the world.* Having food to eat and raiment to put on, be content: desire nothing more but God. To-day, hear his voice, who continually cries, *My son, give me thy heart.* Give yourself to him, who gave himself for *you*. May you love God, as he has loved us! Let him be your desire, your delight, your joy, your portion, in time and in eternity.

And if you love God, you *will* love your brother also: you will be ready to lay down your life for his sake: so far from any desire to take away his life, or hurt a hair of his head. You will then leave his *conscience* uncontrolled; you will no more think of *forcing* him into your own opinions, as neither can he force *you*, to judge by

by *his* conſcience. But each ſhall *give an account of himſelf to God.*

14. It is true, if his conſcience be miſinformed, you ſhould endeavour to inform him better. But whatever you do, let it be done in charity, in love and meekneſs of wiſdom. Be zealous for God: but remember, that *the wrath of man worketh not the righteouſneſs of* God: that angry zeal, though oppoſing ſin, is the ſervant of ſin; that true zeal is only the flame of love. Let this be your truly *Proteſtant* zeal: while you abhor every kind and degree of *perſecution*, let your heart burn with love to all mankind, to friends and enemies, neighbours and ſtrangers; to Chriſtians, Heathens, Jews, Turks, Papiſts, Heretics; to every ſoul which God hath made. *Let* this *your light ſhine before men, that they may glorify your Father which is in heaven.*

HYMNS.

HYMN I.

1. WHERE have I been ſo long
Faſt bound in ſin and night,
Mix'd with the blind ſelf righteous throng
Who hate the ſons of light?

2. O how ſhall I preſume,
Jeſus, to call on thee,
Sunk in the loweſt dregs of *Rome*,
The worſt idolatry!

3. A ſtranger to thy grace,
Long have I labour'd, Lord,
To 'ſtabliſh my own righteouſneſs,
And been what I abhor'd.

4. Foe to the *Popiſh* boaſt
No merit was in me!
Yet in my works I put my truſt,
And not *alone* in thee.

5. For works that I had wrought
I look'd to be forgiven,
And by my virtuous tempers thought
At laſt to *purchaſe* heaven.

6. Or if I needed ſtill
The help of grace divine,
Thy merits ſhould come in to fill
The ſmall defects of mine.

7. Alas! I knew not then
Thou only didſt atone
For all the ſinful ſons of men,
And purge our guilt alone.

8. Didſt ſhed thy blood to pay
The all-ſufficient price,
And take the world's offence away
By thy great ſacrifice.

9. But O! my dying God,
By thee convinced at laſt,
My ſoul on that atoning blood,
On that *alone* I caſt.

10. I dare no longer truſt
On ought I do, or feel,
But own, while humbled in the dúſt,
My whole defert is hell.

11. My works of righteouſneſs
I caſt them all away;
Me, Lord, thou frankly muſt releaſe,
For I have nought to pay:

12. Not one good word or thought
I to thy merits join,
But gladly take the gift unbought
Of righteouſneſs divine.

13. My faith is all in thee,
My only hope thou art,
The pardon thou haſt bought for me,
Engrave it on my heart:

14. The blood by faith applied
O let it now take place,
And ſpeak me freely juſtified,
And fully ſav'd by grace.

HYMN II.

1. FORGIVE me, O thou jealous God,
A wretch, who on thy laws have trod,
And robb'd thee of thy right,
A ſinner to myſelf unknown,
'Gainſt thee I have tranſgreſs'd and done,
This evil in thy ſight.

2. My body I diſdain'd to incline
Or worſhip at an idol's ſhrine
With *groſs* idolatry:
But Oh! my ſoul hath baſer prov'd,
Honour'd, and fear'd, and ſerv'd, and lov'd
The creature more than thee.

3. Let the blind ſons of *Rome* bow down
To images of wood and ſtone;
But I with ſubtler art,
Safe from the letter of thy word,
My idols ſecretly ador'd,
Set up within my heart.

4. But Oh! ſuffice the ſeaſon paſt:
My idols now away I caſt,

Pleaſure,

Pleaſure, and wealth and fame,
The world, and all its goods I leave.
To thee alone reſolv'd to give
Whate'er I have or am.

5. Lo! in a thankful, loving heart
I render thee whate'er thou art,
I give myſelf to thee;
And thee my whole delight I own,
My joy, my glory, and my crown
To all eternity.

HYMN III.

1. O THOU who ſeeſt what is in man,
And ſhew'ſt myſelf to me,
Suffer a ſinner to complain
And groan his griefs to thee.

2. A ſinner, that has cloak'd his ſhame
With ſelf-deceiving art,
Thy worſhipper *reform'd* in name,
But unrenew'd in heart.

3. The ſervants moſt unlike their Lord,
How oft did I condemn;
The perſecuting church abhorr'd,
Nor ſaw myſelf in them!

4. The

4. The ſprit of my foes I caught,
The angry bitter zeal,
And fierce for my own party fought,
And breath'd the fire of hell

5. Threatning I did and ſlaughter breathe,
(The flail of hereſy)
And doom the ſects to bonds, or death,
That did not think with me.

6. To propagate the truth, I fought
With fury and deſpight,
And in my zeal for *Iſrael* fought,
To ſlay the *Gibeonite*.

7. " The temple of the Lord are we!"
And all who dared deny,
I would not have their conſcience free,
But *force* them to comply.

8. With wholſome diſcipline ſevere
To conquer them I ſtrove,
And drive into the pale thro' fear,
Who would not *come* thro' love.

9. How vainly then the zealots blind
Of *Rome* did I diſclaim?
Still to the church of *Satan* join'd,
And differing but in name.

10. How

10. How could I, Lord, myſelf deceive
While *unreform'd* within,
Proteſt againſt their creed, and cleave
The cloſer to their ſin?

11. Their fouleſt ſin my own I made,
(And humbly now confeſs)
While by my anger I eſſay'd
To work thy righteouſneſs.

12. A murtherer convict I come
My vileneſs to bewail,
By nature *born* a ſon of *Rome*,
A child of wrath and hell,

13. Lord, I at laſt recant, reject,
Thro' thy great ſtrength alone,
The madneſs of the *Romiſh* ſect,
The *madneſs* of *my own*.

14. Lord, I abhor, renounce, abjure
The fiery ſpirit unclean,
The perſecuting zeal impure,
The ſin-oppoſing ſin.

15. Let others draw with fierce deſpight,
Th'eradicating ſword,
And with the devil's weapons fight
The battles of the Lord:

16. But

16. But Oh! my gracious God, to me
A better ſpirit impart,
The gentle mind that was in thee,
The meekly loving heart:

17. The heart whoſe charity o'erflows
To all, far off, and near,
True charity to friends and foes,
Impartially ſincere.

18. Heathens, and Jews, and Turks, may I
And Heretics embrace,
Nor ev'n to *Rome* the love deny
I owe to all the race.

A WORD

A WORD to a FREEHOLDER.

WHAT are you going to do? To vote for a parliament man? I hope then you have taken no money. For doubtleſs you know the ſtrictneſs of the oath, That you have received no "Gift or reward, directly or indirectly, nor any promiſe of any, on account of your vote" in the enſuing election. Surely you ſtart at *perjury!* At calm, fore-thought, deliberate, wilful perjury. If you are guilty already, ſtop. Go no farther. 'Tis at the peril of your ſoul. Will you ſell your country? Will you ſell your own ſoul? Will you ſell your God, your Saviour? Nay God forbid! rather caſt down juſt now the thirty pieces of ſilver or gold, and ſay, "Sir, I will not ſell heaven. Neither you, nor all the world is able to pay the purchaſe."

I hope you have received nothing elſe, neither will receive; no entertainment, no meat, or drink. If this is *given* you on account of your vote, you are perjured ſtill. How can you make

make oath, you have received no *gift?* This was a gift, if you did not buy it. What will you ſell your ſoul to the devil for a draught of drink, or for a morſel of bread? Oh conſider what you do. Act, as if the whole election depended on your ſingle vote: And as if the whole parliament depended (and therein the whole nation) on that ſingle perſon whom you now chuſe to be a member of it.

But if you take nothing of any, for whom ſhall you vote? For the man that loves God. He muſt love his country, and that from a ſteady, invariable principle. And by his fruits you ſhall know him. He is careful to abſtain from all appearance of evil. He is zealous of good works, as he has opportunity, doing good to all men. He uſes all the ordinances of God and that both conſtantly and carefully. And he does this, not barely as ſomething he *muſt* do; or what he would willingly be excuſed from. No; he rejoices in this his reaſonable ſervice, as a bleſſed privilege of the children of God.

But what if none of the candidates have theſe fruits? Then vote for him that loves the king: king GEORGE, whom the wiſe providence of God has appointed to reign over us. He ought to be highly eſteemed in love, even for his office ſake. A king is a lovely, ſacred name. He is a miniſter of God unto thee for good. How much more, *ſuch* a king, as has been in many reſpects, a bleſſing to his ſubjects. You

may

may eaſily know thoſe who love him not. For they generally glory in their ſhame. They are not afraid to *ſpeak evil* of dignities: no, not even of the *ruler of their people.*

Perhaps you will ſay, but I love my country, Therefore I am for the *country-intereſt.* I fear, you know not what you ſay. Are you againſt your king becauſe you love your country? Who taught you to ſeparate your king from your country? To ſet one againſt the other? Be aſſured, none that loves either. True lovers of their country do not talk in this ſenſeleſs manner.

Is not the intereſt of the king of *England* and of the country of *England*, one and the ſame? If the king is deſtroyed, doth it profit the country? If the country, does it profit the king? Their intereſt cannot be divided. The welfare of *one* is the welfare of *both.*

Have you an objection of a different kind? Do you ſay, I am for the *church?* The church of *England* for ever! Therefore I vote for—— He is a true *churchman*, a lover of the church. Are you ſure of that? Friend, think a little. What kind of a churchman is he? A whoring churchman? A gaming churchman? A drunken churchman? A lying churchman? A curſing and ſwearing churchman? Or, a red-hot perſecuting churchman, that would ſend all diſſenters to the devil at a clap? For ſhame! for ſhame! Do you call a man a churchman, who knows no more of God than a Turk? Call a man a churchman, that does

does not even *pretend* to ſo much religion, as would ſerve an honeſt Heathen? He is a lover of the church who is a lover of God, and conſequently of all mankind. Whoever elſe talks of loving the church is a cheat. Set a mark upon that man.

Above all, mark that man, who talks of loving the church, and does not love the king. If he does not love the king, he cannot love God. And if he does not love God, he cannot love the church. He loves the church and the king juſt alike. For indeed he loves neither one nor the other.

Oh beware, you who truly love the church, and therefore he cannot but love the king: beware of dividing the king and the church, any more than the king and country. Let others do as they will, what is that to you? Act you as an honeſt man, a loyal ſubject, a true Engliſhman, a lover of the country, a lover of the church; in one word, a Chriſtian! One that fears nothing but ſin, that ſeeks nothing but heaven, and that deſires nothing but God. Nothing but glory to God in the higheſt, and on earth peace, good-will towards men!

ADVICE to a SOLDIER.

1. ARE *you* to die? Muſt *you* leave this world, and carry nothing of it away with you? Naked as you came out of your mother's womb, naked ſhall you return. And are you never to come back into this world? Have you no more place under the ſun? When you leave theſe houſes and fields, this fleſh and blood, do you part with them for ever? Are you *ſure* of this? Muſt *all* men die? Can *none at all* eſcape death? Do *rich* men likewiſe die, and leave their riches for others? Do *princes* alſo fall and die like one of their people? Can *you* then eſcape it? You do not think ſo. You know death is as ſure as if you felt it already: as if you was now gaſping for life, ſweating and trembling in thoſe laſt pangs, till the ſoul ſtarted off from the quivering lips, into the boundleſs ocean of eternity.

2. And are *you* to be judged? How is this to be? Why, the Son of God ſhall come in his glory,

glory, and all his holy angels with him; and then ſhall he ſit upon the throne of his glory. And before him ſhall be gathered all nations, and he ſhall ſeparate them from one another, as a ſhepherd divideth his ſheep from the goats. Behold he cometh with clouds! And every eye ſhall ſee him, which is, and which was, and which is to come, the Almighty! And I ſaw (wilt thou alſo ſay) a great white throne, and him that ſat thereon, from whoſe face the earth and the heavens fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God; and they were judged, every man according to his works. And ſhalt *thou* alſo be judged according to *thy* works? *All* thy works, whether they be good or evil? Yea, and for every *idle word* which thou ſhalt ſpeak, thou ſhalt give an account in the day of judgment. But *this is* not all: the Lord, the judge ſearcheth *the heart*, and trieth the reins. He underſtands *all thy thoughts*; and for *all theſe* likewiſe he ſhall bring thee into judgment. Suppoſeſt thou it is enough to be *outwardly* good? What! though thy *inward* parts are very wickedneſs? And are they not? Is not thy ſoul fallen ſhort of the glory (the glorious image) of God? Look into thy breaſt. Art thou not a fallen ſpirit? Doſt thou not know and feel, how very far thou art gone from original righteouſneſs? Deſperately full thou art of all evil, and naked of all good? Is there not in thee, an earthly,

ſenſual, deviliſh mind? A mind that is enmity againſt God? 'Tis plain there is. For thou doſt not love God. Thou doſt not delight in him. He is not the deſire of thy eyes, or the joy of thy heart. Thou loveſt the creature more than the Creator. Thou art a lover of pleaſure more than a lover of God. O how wilt thou ſtand in the judgment!

3. Are *you* then to go to heaven or hell? It muſt be either to one or the other. I pray God you may not go to hell! for who can dwell with everlaſting burnings? Who can bear the fierceneſs of that flame, without even a drop of water to cool his tongue? Yea, and that without end; for as the worm dieth not ſo the fire is not quenched. No, whoever is once caſt into that lake of fire, ſhall be tormented day and night for ever and ever. O eternity! eternity! Who can tell the length of eternity? I warn *thee* now, before God, and the Lord Jeſus Chriſt, that *thou* come not into that place of torment!

4. But alas! Is not hell now begun in thy ſoul? Does thy *conſcience* never awake? Haſt thou no *remorſe* at any time? No *ſenſe* of guilt? No *dread* of the wrath of God? Why theſe (if thou art not ſaved from them in this life) are the worm that never dieth. And what elſe is thy carnal mind? Thy enmity againſt God? Thy fooliſh and hurtful luſts, thy inordinate affections? What are pride, envy, malice, revenge? Are they not vipers gnawing thy heart? May they

they not well be called, the dogs of hell? Canſt thou be out of hell, while theſe are in thy ſoul? While they are tearing it in pieces, and there is none to help thee? Indeed they are not fully let looſe upon thee. And while thou ſeeſt the light of the ſun, the things of the world that ſurround thee, or the pleaſures of ſenſe divert thy thoughts from them. But when thou canſt eat and drink no more, when the earth, with the works thereof is burnt up, when the ſun is fallen from heaven, and thou art ſhut up in utter darkneſs, what a ſtate wilt thou be in then? Mayſt thou never try! Seek thou a better habitation, a houſe of God eternal in the heavens.

5. There the wicked ceaſe from troubling, there the weary are at reſt. For God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow nor crying; neither ſhall there be any more pain, but everlaſting joy upon their heads. But this joy our ears have not yet heard, neither has it entered into the heart of man to conceive. Yet a little of it the children of God can conceive, from what they already enjoy. For the kingdom of heaven is within them. God has given them eternal life; the life which is hid with Chriſt in God. They have heaven upon earth; righteouſneſs and peace, and joy in the Holy Ghoſt. Their ſouls are renewed in the image of God. They love God. They are happy in him; and they love their neighbour (that is every man) as themſelves,

ſelves, as their own ſouls. Being juſtified by faith, they have peace with God, yea, a peace which paſſeth all underſtanding. And they rejoice in him, knowing their ſins are blotted out; that they are accepted in the beloved, and that they are going to an inheritance incorruptible undefiled, and that fadeth not away.

6. Will you reply to all this, "But I am a ſoldier, and have therefore nothing to do with theſe things? Hold! Have ſoldiers nothing to do with death? How ſo? Do ſoldiers never die? can you fright death away? No, my friend; he will not regard all your big words and looks; nor all the weapons of your warfare. You can neither conquer, nor eſcape him. Your profeſſion may excuſe you from many other things; but there is no excuſing yourſelf from death. Are you leſs ſure of this than other men are? No; there is one lot for all. Are you farther from it than they? Nay, rather nearer. You live in the very jaws of death. Why then a ſoldier (if there be any difference) has more to do with death than other men. It is not far from every one of us: but, to him, it is juſt at the door.

7. Or, do you fancy a ſoldier has nothing to do with judgment? Will you ſay then (as poor Capt. *Uratz* did, when he was aſk'd a few minutes before his death, if he had made his peace with

with God) " I hope God will deal with me like a gentleman ?" But God faid unto him, " Thou fool ! I will deal with thee, as with all mankind. There is no refpect of perfons with me. I reward every man according to his works." Thou alfo fhalt receive of the righteous judge, according to the things which thou haft done in the body. Death levels all ; it mingles in one duft the gentleman, foldier, clown and beggar ; it makes all thefe diftinctions void. When life ends fo do they. Holy or unholy is the one queftion then. Lo ! the books are opened, that all the dead may be judged according to the things that are written therein ! O may thy name be found written in the book of life !

8. For, have foldiers nothing to do with hell ? Why then is it fo often in *thy* mouth ? Doft thou think God does not hear the prayer ? And how often haft thou prayed him, *To damn thy foul ?* Is his ear waxed heavy that it cannot hear ? I fear thou wilt find it otherwife. Was not he a foldier too, (and a terrible one) to whom God faid of old, " Hell from beneath is moved for thee, to meet thee at thy coming ?" And what marvel ? For fin is the high road to hell. And have foldiers nothing to do with fin ? Alas ! How many of you wallow therein, yea and glory in your fhame ? How do you labour to work out your own damnation ! O poor work, for poor wages ! The wages of fin is death ; the wages of

of curſing, of ſwearing, of taking the name of God in vain, of ſabbath-breaking, drunkenneſs, revenge, of fornication, adultery, and all uncleanneſs. Now, art thou clear of theſe? Does not thy own heart ſmite thee? Art thou not condemned already? What voice is that which ſounds in thine ears? Is it not the voice of God? Shall I not viſit for theſe things, ſaith the Lord? Shall not my ſoul be avenged on ſuch a ſinner as this? It is a fearful thing to fall into the hands of the living God! Be very ſure that thou art ſtronger than he, before thou flieſt in his face! Do not defy God, unleſs thou canſt overcome him. But canſt thou indeed? O no. Do not try. Do not dare him to do his worſt. Why ſhould he deſtroy both thy body and ſoul in hell? Why ſhouldſt thou be puniſhed with everlaſting deſtruction, from the preſence of the Lord and from the glory of his power?

* 9. But if there were no other hell, thou haſt hell enough within thee. An awakened conſcience is hell. Pride, envy, wrath, hatred, malice, revenge; what are theſe but hell upon earth? And how often art thou tormented in theſe flames? Flames of luſt, envy, or proud wrath? Are not theſe to thy ſoul, when blown up to the height, as it were a lake of fire, burning with brimſtone? Flee away before the great gulph is fixt:

fixt: eſcape, eſcape for thy life! If thou haſt not ſtrength, cry to God, and thou ſhalt receive power from on high: and he whoſe name is rightly called Jeſus, ſhall ſave thee from thy ſins.

10. And why ſhould he not? Has a ſoldier nothing to do with heaven? God forbid that you ſhould think ſo! Heaven was deſigned for *you* alſo. God ſo loved *your* ſoul, that he gave his only begotten Son, that you, believing in him, might not periſh, but have everlaſting life. Receive then the kingdom, prepared for you from the foundation of the world! This, this is the time to make it ſure; this ſhort, uncertain day of life. Have you then an hour to ſpare? No; not a moment. Ariſe, and call upon thy God. Call upon the Lamb who taketh away the ſins of the world, to take away thy ſins. Surely he hath borne *thy* griefs, and carried *thy* ſorrows! He was wounded for *thy* tranſgreſſions, and bruiſed for *thy* iniquities. He hath paid the ranſom for *thy* ſoul. Believe in him, and thou ſhalt be ſaved. Art thou a ſinner? He came, not to call the righteous, but ſinners to repentance. Art thou a loſt, undone ſinner? He came to ſeek and to ſave that which was loſt. May he that gave himſelf for thee, give thee ears to hear, and a heart to underſtand his love! So ſhalt thou alſo ſay, "The life I now live, I live by faith in the Son of God." So ſhall the love of God be ſhed abroad in *thy* heart, and thou ſhalt

ſhalt rejoice with joy unſpeakable. Thou ſhalt have the mind that was in Chriſt, and ſhalt ſo walk as he alſo walked; till having fought the good fight, and finiſhed thy courſe, thou receive the crown that fadeth not away!

The End of the NINTH VOLUME.

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